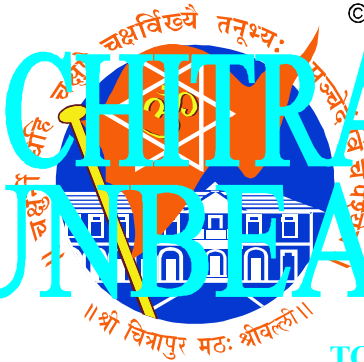


THE CHITRAPUR SUNBEAM



© PRICE RS. 42/-

VOL. NO. XXVIII

JANUARY 2021

TOTAL PAGES : 44

ISSUE NO. 1



॥ भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ॥



**P.P.Swamiji at Shree ShankaraNarayan Temple, Udupi on 16-1-2021.
The other Swamiji in the photo is
Poojya Swami Brahmananda Saraswati of Varanasi.**



**P.P.Swamiji at Samadhi Math, Mangaluru on 17-1-2021
(Photo by Shri Bharath Nagarmath)**

THE CHITRAPUR SUNBEAM :- JANUARY 2021

V. RAJAGOPAL BHAT, Editor

CONTENTS

Page No.

Prayers, Praises & Psalms	4
Sunbeam Subscriber Details & Feedback Request Form	5
Teachings of Swami Anandashram	6
Teachings of Swami Parijnanashram	8
Teachings of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji	12
Jagadguru Speaks	23
Teachings of Swami Iswarananda Giriji Maharaj	24
Santa Arur Umabai Bodhamrit	27
Goal of Life - By Swami Ramdas	28
Little रविकिरण	30

Cover Photo by Shri Dinesh Bellare

SUNBEAM available on our MATH website – chitrapurmath.net

Please See SUNBEAM Subscriber Details & Feedback Request Form on [Page 5](#)

Please Type ONLY Sr.No., Your Details & Feedback

**& Send by SMS to : 9867518574 (Arun S. Bolangdy)
or WhatsApp to : 9892229574 (Uma Arun Bolangdy)
or Email to : sunbeam.seva@gmail.com**

**For any Correspondence : Shri Arun S. Bolangdy, Flat No. 10, Mira House,
255/1, Mogal Lane, Mahim (W), Mumbai 400016.**

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

(DIST. UTTARA KANNADA, KARNATAKA)

Tel. No. – (STD Code 08385) – 258368 & 258756

E-mail – seva@chitrapurmath.in (Both for booking Seva & Accommodation)

For Swamiji's latest Itinerary, please visit www.chitrapurmath.net

“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yagnavalkya tells Janaka:

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगुढाम् ।
यः कारणानि निखिलानि तानि कालात्मुयुक्तान्यधितिष्ठत्येकः ॥

The seers, aboserved in contemplation, saw within themselves the ultimate Reality, the self-luminous being, the one God, who dwells as the self-conscious power in all creatures. He is One without a second. Deep within all beings He dwells, hidden from sight by the coverings of the three guNaas (satva, rajas, tamas). He presides over time, space and all apparent causes (1-3).

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

The Lord supports this universe, which is made up of the perishable and the imperishable, the manifest and the unmanifest. The individual soul, forgetful of God, attaches itself to pleasure and thus is bound. When it comes to the Lord, it is freed from all fetters (1-8)

(Continued: Shvetashvatara Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.

SUNBEAM SUBSCRIBER DETAILS & FEEDBACK REQUEST FORM

to Decide – **SUNBEAM** – whether we should Print & Post OR Only Upload on our MATH Website

SUNBEAM is BLESSINGS / PRASAD / MOUTHPIECE of our SHRI CHITRAPUR MATH,
so DELIVERY of SUNBEAM to ALL / Every Chitrapur Saraswat Home / Subscriber is IMPORTANT,
but DELIVERY by POST has been a Problem Since Years Till Mar-2020 Issue (Last Printed & Posted)

CORONAVIRUS pandemic in the World forced LOCKDOWN in India since 25-Mar-2020,
so **SUNBEAM NOT PRINTED**, but **ONLY UPLOADED** on our MATH Website,
from April & May 2020 (Combined) Issue

Now Lockdown or Unlock, DELIVERY by POST, the PROBLEM IS MORE, so in this UNCERTAINTY –
SUNBEAM – presently we will ONLY UPLOAD on our MATH Website,
& STOP PRINTING (till we receive our 3000+ Subscribers Details & Feedback)

PLEASE TYPE ONLY SR.NO., YOUR DETAILS & FEEDBACK & Send by SMS or WhatsApp or Email –

1. Subscription / Life Membership No. : (See on Wrapper, Printed above Your Name.
If Not Available, No Problem)
2. Subscriber's Name : Title (Smt/Kum/Shri/Dr/Lt.Col/...) Surname First-Name Middle-Name
3. Date of Birth : Date – Month – Year
4. Land Line Telephone No. (if Available) : Your City Code – Land Line No.
5. Mobile No. (if Available) :
6. E-Mail ID. (if Available) :

SUNBEAM Printed Copy – Posted (Available) Only to SUBSCRIBERS, Delivery by Post is a Problem

7. Printed & Posted Every Month, Since Years, You Received All Issues ? : Yes or No .
8. Last Posted Mar-2020 Issue, You Received The Issue ? : Yes or No .
9. WANT Printed Copy ? : Yes or No .

SUNBEAM Online or E-Copy or Soft Copy or PDF or E-Book – Uploaded on MATH Website

(Available) for ALL, No Delivery Problem, (Can Take Printout to Read Better)

10. Apr & May 2020 (Combined), You Saw The Issue ? : Yes or No .
11. Jun & Jul 2020 (Combined), You Saw The Issue ? : Yes or No .
12. WANT Online or E-Copy or Soft Copy or PDF or E-Book ? : Yes or No .

Please Send by SMS to 9867518574 (Arun S. Bolangdy)
or WhatsApp to 9892229574 (Uma Arun Bolangdy)
or Email to sunbeam.seva@gmail.com

We Request ALL to Send This FORM to Your CONTACTS. To Subscribers who are SENIORS, to WHOEVER may have Not Adapted to Internet & Mobile OR Not Seen This FORM, Give a PRINT-OUT & Assist Them to Give Their DETAILS & FEEDBACK & You Send by – SMS or WhatsApp or Email.



TEACHINGS OF SWAMI ANANDASHRAM

JEEVA AND SHIVA

(Delivered at Hubli in June 1937, and published
in Kanara Saraswat in October 1937.)

O Goddess! The Spirit which is but one Thou dividest in sport into two with the names Jeeva and Shiva. Having first given the state of Jeeva in this manner to one who is no other than Shiva, Thou finally transformest the same Jeeva into Shiva - *Devi Bhujanga Stotra*.

Thus has Shri Shankaracharya praised the Mother of the world. From this it can be gathered that the Jeeva is of the nature of Spirit, that he acquires the state of Jeeva through the Paramatman's power of Maya or illusion, and that he can attain to Godhead again through the grace of the Paramatman. It is not possible for any one to say with certainty when and how the state of Jeeva came upon one who was Shiva, nor does it serve any useful purpose to argue about the matter. Man's main duty (स्वधर्म) is get rid of the Jeeva condition which, according to universal experience, is so full of grief, and to try to regain the Shiva condition which is bliss itself.

The Jeeva centres his love in the material body and other things which are not Atman, and thereby becomes subject to sorrows without number. The chief cause of this is ignorance of his true nature. Hence unless this ignorance is removed, it is not possible to free oneself from the succession of sorrows and attain to Godhead. Just as light alone can dispel darkness, true knowledge of the self - knowledge born of the experience of realisation - can alone destroy this ignorance. This is proclaimed in various declarations of the Shrutis : for example, "Immortality can be secured only by realising the Paramatman. There is no other way to it." - *Shvetashvataropanishad* (III-8).

‘ॐ श्री सद्गुरवे नमः’

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

The means to realisation consists in understanding the nature of the Atman through instruction from the Guru etc. and meditation upon it. "Even as the *keeta* contemplates the *bhramara* and becomes the *bhramara*," says Shankaracharya, "the man who is intent on the Brahman, becomes, through his single-mindedness, one with the Brahman." Again, "When the aspirant longs only for the Paramatman, He can be attained. The Paramatman will manifest Himself to such a single-minded aspirant," teaches the *Kathopanishad* (11-23). This type of worship of the God without attributes, is however, possible only to the higher class of aspirants. For ordinary people, worship of the God with attributes is an easy means. It is this which is known as *bhakti*. This *bhakti* is of two kinds, *parā* and *aparā*. *Parābhakti* consists in intense devotion to the Lord. When devotion has thus sprung up, it is only natural that the mind should ever be engaged in the thought of Him. *Apārabhakti* consists in engaging the other senses in physical worship, salutation, singing His glories, listening thereto, etc., in order to help the mind to remain fixed on Him. When the Paramatman is satisfied with this two-fold devotion, through His grace comes the knowledge that leads to realisation. This is the process described by Shri Krishna in verses 9 and 10 of the tenth chapter of the *Bhagavad Gita*.

In the address just presented by you, you have given us credit for abandoning the time-honoured practice of restricting our travels to the two Kanaras and for touring outside their limits for the benefit of our disciples. Although occasions for such travel may arise in future, tours of the kind undertaken in the past were made for specific reasons and not solely for the propagation of Dharma. Similarly, you have mentioned the summoning of the Mahasabha and the solution of certain difficulties. Even this was a work accomplished by gentlemen who came forward, impelled by their love of the institution and of the Community. That you give us credit which is not our due indicates your affection and reverence for us. The homage thus lovingly tendered by you is offered at the Feet of the Paramatman.

May the Paramatman, the Lover of devotees, even more firmly establish your religious sense and devotion, and grant that you may all share in His blessings!



TEACHINGS OF SWAMI PARIJNANASHRAM

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

(Continued)

Shreya is Atma Tatva. It is the Self. It is without beginning and without end. It always is. When we drop our body, the Self lives on. When we speak of one man killing another, it is actually only one body striking against another - the Self does not kill nor does it get killed. The so-called killer as well as the man who is killed is pervaded by the same Self that pervades all universe and the worlds beyond. Thus, step by step, the **Kathopanishad** takes us to the concept of Atma Tatva. We show our children the sky by pointing a finger above. But, we do not in the beginning tell the children about the nature of the sky, the great void that fills up everything within and without, we do not speak of “mathākāsh” or “ghathākāsh” and so on. So, also, with Atma Tatva, where we are taught what it is by easy stages.

The first things that we see in our body are the five senses, namely, the eyes, ears, nose, mouth etc. Bigger than these five senses of the body - the “pancha Jnâna indriyâs” - are the sense objects which they help us to perceive or grasp. But, greater still than the sense objects is the mind which helps us to realise what the objects of our senses are. Yet greater than the mind is the intellect which teaches us to discriminate between the right and the wrong and which

‘ॐ श्री गुरुभ्यो नमः’

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

helps us to control the mind. Greater than the intellect is the soul, the Jiva-atma, but there is something greater than Jiva-atma and that is creation, this vast universe which is greater than our individual soul. Greater than creation, greater than everything else is the Creator, the Parama Purusha, the Brahman. There is nothing and none beyond Him. He is our goal. He is the object of all our striving.

What is Jivâtma swarup? Now, we see a beautiful form, we see it with our eyes and our mind registers the vision and we take pleasure in that sight. The person who derives that sort of pleasure from his senses is the Jivâtma. When we wake up from deep slumber, we feel refreshed and we say that we had very good sleep. In that condition all the senses are dormant and only Jivâtma remains. One who experiences that restful state of sleep is himself Jivâtma. From Jivâtma we rise to creation and from creation to Paramatman. In reverse order, now, the Upanishads tell us how Brahman, the Supreme Being, was once in a sportive mood and brought forth this creation. Upanishads tell us how we can easily attain Atma Tatva or the Self by identifying that we are not the body, we are not the senses, nor are we the sense objects, we are not the mind and so on. When we have thus dissociated ourselves from every finite object, what remains is Âtma Tatva.

If only we could sit still for five minutes and dwell on Atma Tatva! But that is not possible for us. It is because God, when He created us, positioned all our senses with their direction outside us. So, with the help of the senses, we can only perceive external objects, we cannot go within. Now, if you want to go closer to God, who has created this creation we too should reverse ourselves - in other words, we should project our vision within instead of outside. The

**In Loving Reverential Memory of
Late Shri VASANTRAO SHANKARRAO RAGDE
(9-11-1920 to 12-7-1999) Centenary Year,
this page is sponsored by brother-in-law
Shri Muralidhar Kallianpur.**

Upanishads exhort us “Close your eyes and go within.” It actually means - draw all your senses within and then dwell on your true Self. **Kathopanishad** speaks of a beautiful simile to tell us the relationship of our body to God, and to help us with our Sâdhanâ. Atma is Paramatman, the all-pervading eternal Nirguna Swarup. This body of ours is likened to a chariot and the Supreme Lord of Lords is seated in the chariot. Intellect is the charioteer who knows where to go and how to reach there. Mind is the whip which the charioteer uses to control the senses which are the horses. The road by which the chariot traverses is this world of sense objects. If we want to reach Atma Tatva, we have to follow the above simile, allow the Lord to take charge of our body, which is His vehicle, and let our “Buddhi” (intellect) guide us along the right path. How can we go forward? He tells us - one who does not discriminate between right and wrong, between real and the false and who is not bothered either on this account, such a one cannot control his “indriyas” or the senses. He is like charioteer who has got untrained horses running wild all the time. On the other hand, one who knows what is what, what is Atma Tatva, is like the charioteer who has got well-trained horses and can go swiftly to his goal.

He who does not know this truth, who has no taste for this path, is subject to all the waverings of the mind. He remains immersed in this Sansar and the endless cycle of births and deaths. Take the example of the car or the chariot. When it has done its journey, it has a resting place. Whenever we have traversed a lot, we have a place to rest. Is there no resting place for the Sansari? There is, but he should first realise the nature of this creation, without nursing any bitterness or enmity or jealousy towards anyone. Once he attains Brahma Swarup, the buffets of life worry him not, he has reached his resting place and he retains an equilibrium of mind in all conditions and circumstances.

As we explained earlier, real happiness does not lie in

external pleasures. You may have heard of the example of the man who ate laddoos, which we have cited often in our addresses. He enjoys every laddoo that he eats till he comes to the 15th laddoo when he gets a tinge of distaste but goes on eating. His 16th laddoo brings him positive revulsion for the laddoo which gave him so much pleasure in the beginning. If the 16th laddoo brought him distaste and revulsion it means that every one of the preceding 15 laddoos carried 1/16th of that sense of displeasure. This is the case with all the worldly pleasures that we hanker after. Every worldly object carries in it misery and unhappiness. We have to visit great saints and learn at their feet how to control our mind, how to progress from Jivâtma to Prakriti to Paramatman. Then, there is no return for us, we will have reached the final state where we can get lost in eternal happiness. He will then have vindicated his human birth. But, he who does not realise all this remains lost in the world of transitory pleasures. So, we are asked to ponder over what we have heard, to see God not only in this Ganapati temple but in everything, everyone and everywhere. We should know why we are here, where we have to go and how.

We are glad to have met all of you here in this Ganapati temple. We pray to Lord Ganapati to bless all with sound intellect and hasten their progress in Sâdhanâ.

YOU CAN SPONSOR A PAGE IN SUNBEAM FOR ONLY RS. 500/-

You can sponsor a page in Sunbeam by paying just Rs. 500/- . We will inscribe your name as a footnote. Please send your payment by DD or a cheque payable in Mumbai to:

**Shri Arun S. Bolangdy, Flat No. 10, Mira House,
255/1, Mogal Lane, Mahim (W), Mumbai 400016.
The cheque/DD should be drawn in favour of 'Sri
Chitrapur Math'.**



Teachings of Parama Pujya Shrimat Sadyojat Shankarashram Swamiji

(Compiled from Ashirvachan at Hyderabad
on 14-1-2012)

When our first Guru Swami Parijnanashram Pratham arrived in Gokarna, He had the Vighraha of Lord Bhavanishankar. That was His Ishta Devata. Hence, the Pradhan Devata of Shri Chitrapur Math is Lord Bhavanishankar. Acharya Shankara, the great Adi Shankaracharya has at various times, composed hymns in praise of the Divine. Certain occasions have inspired the great Acharya. Now those hymns, those stotras are very relevant to us. Because they are applicable, they are understood by practically sadhakas of all categories. The beginner can be inspired, a serious sadhaka can be really guided. A lot of guidance, inspiration is hidden in these stotras, in these shlokas, because they come from a great Acharya. So we constantly meditate on shlokas of these stotras. So, in that context probably we can just go through a couple of shlokas of Shivananda Lahari, some of my favourites.

उपेक्षा नो चेत्किं न हरसि भवध्यानविमुखां
दुराशाभूयिष्ठां विधिलिपिमशक्तो यदि भवान् ।
शिरस्तद्वैधात्रं ननखलु सुवृत्तं पशुपते
कथं वा निर्यत्नं करनखमुखेनैव लुलितम् ॥१५॥

A beautiful shloka. It is said that of the Trinity, ie., Brahma, Vishnu, Maheshvara, Vishnu and Brahma had an argument. Both very powerful entities, one creates and one

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

sustains that creation. So, there was bound to be some overlap of duties. So Brahma said, "You see, since I create, I am the first one, I am superior." Vishnu said, "You may create, but I have to sustain your creation. So, I am superior." So there was argument which was leading to not very pleasant consequences and suddenly between the two of them, a massive pillar of light manifested itself. They were taken aback. So they said, "We'll settle our differences later, first we'll find out what this is." So Vishnu said, "Now you check out where this reaches up to and I'll go down and I'll try to seek the source, the origin of this pillar of light." Brahma took on the form of Hamsa, a swan, he flew and went higher. Narayana assumed His Varâha-roop (boar), dug deep and tried to get to the source of this pillar of light. This went on for quite some time, maybe months or years. Anyway there came a time when even Brahma was tired. He was still flapping up there and then He found something wafting down. He took it, it turned out to be a flower, a ketaki flower. He said, "Where are you coming from? I am going up and you are coming down, descending. Where do you come from?" The flower said, "I don't know." He said, "It doesn't matter. I am going to take you to Vishnu and I am going to say I went to the top of this pillar of light and I discovered you there and you are the witness." Okay. Done, deal struck, they went down and that is what he tried to tell Lord Vishnu; and at that time, because that *asatya* was uttered the pillar of light just sort of split open and Veerbhadra a very *ugra* form of Shiva manifested out of that and with the tip of the nails of the fingers of the hand, he plucked away that head of Brahma which spoke that untruth.

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.

It is said that Brahma had 5 faces before that. One was plucked off, so now we are aware of Chaturmukh Brahma only. This is the Pauranik Kathâ. Remember in all the shlokas of the Acharya there is no attempt made to prove the superiority so to say of a particular Devata. If I am worshipping Devi, at that time Devi is supreme. No arguments. So, for Shiva Bhakta, Shivanand Lahari always presents Shiva as the Supreme Entity. So, Vishnu and Brahma are necessarily subsidiary. Now, ofcourse a sadhaka can do a lot of *manana* on this particular Katha itself. Vishnu can be the tenacity, the persistence, digging, going through all facts etc., the scientific temperament which is much appreciated, which is much needed, Vishnu represents that and Brahma as the Hamsa soars into the skies of imagination, of beauty of literature etc. Neither the scientific nor the imaginative artist can measure the spiritual. That is how we can understand also. This is one of the points that comes up during Vimarsh. So, Karma alone is not enough, Bhakti definitely helps, but is not enough. The intuitive *jnâna* has to be attained if you want to understand the Shiva Tatva, otherwise it will always be there as something totally incomprehensible. So in *jnâna* you merge, accept your own Atma Tatva. But to generate the force, to manifest that Shivalinga you have to bring about purity in your Karma and tremendous conviction etc., in your Upasana, Bhakti. Then that flash of intuition is revealing the truth. So, the sadhaka here, that is the Acharya on behalf of the sadhakas in this shloka says: this is what you did, He is addressing Shankara. He is saying, "This is what you could do, effortlessly."

It is Brahma's शिर you could just pluck away with the tips of your nail. Now that is your *sâmarthyâ*. Now, when you are so capable, I can only say, "My Lord, why you are doing my *upekshâ*." You know what is *upekshâ*? Neglect. "You are

neglecting me. You are not paying attention to me, you are not helping me. I am your Bhakta, I'll require your help, I can demand and I find, you are just neglecting me, why? You should have helped me because you are so powerful. You could deal in that manner with Brahma, now why can't you do something for me? When I sit for meditation, may my mind become very poised, calm and my buddhi can do the japa very correctly. And you are not helping me. Is this not *upekshā*?" So, that is the sort of an accusation a sadhaka is making. This capacity even to address the Lord like that, comes when you have already established some sort of a relationship with the Lord. Remember that. It is not a general condemnation. "I don't believe there is God. When there is so much suffering in the world why doesn't He do something." "Swamiji, there is so much suffering. How can I just pray". What? You can eat, you can digest food, get married, you want to go ahead, abroad, all those things are fine. But when it comes to japa ... "There is so much suffering, I can't sit for japa." Let us be sincere to ourselves. You know this hypocrisy is at a very different level. At every moment you have to try to understand whether we are indulging in this. If we are honest the Lord also thinks this is a very honest accusation so to say done by the sadhaka. The sadhaka is struggling, and his only *avalamban*, support is God. That God, that Shiva Tatva is so close to him, it is closer than anything else. And he may have already spent a lot of hours doing Anushtthan. Still he feels there is something more or probably much more to be gained. More intensity, more focusing, where all the other things sort of don't matter; and then having come out of the japa, the sadhaka should be able to deal with things in a totally different manner. He has overcome a lot of his fears and complexes and all because of the power of his upasana. So, that transformation is what the sadhaka is praying for. That is why he is saying, "Why do you ignore me? Why do

you give your boon so grudgingly? उपेक्षा नोचेत् किं ... This is the first shloka.

Let us look at the beauty of the immediate subsequent shloka:

विरिञ्चिर्दीर्घायुर्भवतु भवता तत्परशिर
श्चतुष्कं संरक्ष्य स खलु भुवि दैन्यं लिखितवान् ।
विचारः को वा मां विशदकृपया पाति शिव ते
कटाक्षव्यापारः स्वयमपि च दीनावनपरः ॥१६॥

विरिञ्चिः is again Brahma. The sadhaka has accused Lord Shiva of doing his upeksha. But he has also said, "You could deal effortlessly with Brahma." Brahma is creator. How do you understand Brahma? Brahma is the one who has written my destiny... विधिलिखितम् ... Generally we say okay it is all लिखित by God. I have to suffer. क्या करें ? लिखा हुआ है . Now, in the first shloka, साधक says, "You could deal with Brahma, you could have prevailed upon Him to change my Prarabdha, to make it more conducive to meditation etc., that is why I feel you are not really responding to me and you are not influencing Brahma to make my life more conducive to sadhana". Suddenly he changes track and the sadhaka says, विरिञ्चिः दीर्घायुर्भवतु ... May the Lord Brahma have a long life. Don't trouble Him. His remaining four heads please protect them. Don't be angry with Him, just because I have expressed my unhappiness. He has written the Prarabdha of everybody . He has given me such a bad or poor Prarabdha लिखितवान् ... that is why I am saying, Please protect His remaining four heads. Naturally, you will be intrigued by the sudden change of track, this orientation and my asking you to protect Brahma. The answer is I have learnt that the दीन those who are in distress and appeal to You, Oh Lord Bhavanishankara, your कटाक्ष व्यापारः ... कटाक्ष is side glance. So, instinctively, Your side glance falls on people who are in need, who appeal to You. Those who are

in distress get अवन (रक्षण). Now I am in distress because Brahma has so written my prarabdha, I am now what shall I say, अधिकारी of Your कटाक्षव्यापार of Your Grace, and that Grace for me is much much more than sukha and dukha dished out by prarabdha. Makes sense? What is the Acharya hinting at? Okay, one is the instinctive reaction of a sadhaka (when he is not yet a mature sadhaka) where he makes everything external responsible for his incapacity to do sadhana. Believe me, people who are extremely busy, are the people who are really doing sadhana. They may be travelling all over the world, they have so many responsibilities, still, they have been told to spend 15 minutes, they manage, half an hour, they manage, they do that. That is one; the second thing that comes out of this is, the sadhaka has learnt to accept prarabdha. Okay he will say, “ब्रह्माजीने लिखा हुआ है. क्या करें ?” At the same time, there is an understanding that there is absolutely no point in blaming anybody else. What is prarabdha? प्रकर्षण आरब्धम् Isn't it? It is that which has started giving, yielding fruit very nicely. What is it that has started yielding fruit? Your Karma, not what Brahma has written. He may have assigned this Bhoga for you, that is all. So, the sadhaka realizes that and instead of whining and howling or complaining he says, “What I am undergoing, good or bad, is the result of what I have done in my past life. Let me be strong, let me accept responsibility.” Makes sense? That is why we don't condemn anybody. You are suffering? We don't say you deserve to suffer. We do our best to eliminate dukkha as much as possible, in our lives or of the people around us. And we don't sort of sit back and say, "What can I do? I may have done something and that is why I am suffering". No, just accepting responsibility and going ahead. Being in the present and moving ahead, instead of just trying to blame some other supernatural force or neighbors or relatives. But

I require Your help, so that my sadhana intensifies. And that is a very mature understanding; because when you find that everything is going on well and you have adequate time to sit for japa, somehow, there is no inclination at all. Then what happens is, japa has become repetitive. So you need to bring about intensity in your japa and then if you feel, that is what you need, then God will provide. If you intelligently go about and say, "No. Let me feel the joy of the Shiva-sparsha right now. If I can manage that, it will bring about a complete transformation in life". This is what is implied here. Natural unhappiness of the sadhaka and then because his upasana has brought him closer to the Shiva Tatva, he begins to appreciate that and he realizes that there is no time to be wasted. How many lives have been taken, so much Bhoga, sukha, dukkha has been experienced. Percentage of dukkha is definitely more than percentage of sukha in any ordinary life. क्या करें ? And still yes, we are designed to go for *sukha*. You do that. But whatever we get as an individual will always be contaminated, limited, not *shāshvat*. I know there is something *shāshvat*, eternal, why? Because the Gurus have experienced that, because the Sant Parampara, they may have been very erudite, they may have been simple people, but they have touched the feet of God and they have expressed the joy of eternal atma-tatva. And I am entitled to it. So once that conviction builds up, once that blaming other things, etc., including one's own self stops, **then the sadhaka becomes a shishya**. He is ready for the Upadesha of the Guru, for the *mārgdarshan* of the Guru. Lord Shiva is called Panchakritya Parāyan. He who does shrishti, who does stithi, who does laya, who does nigraha, puts us in the jeeva bhāva and then He does Anugraha, brings about liberation by giving jnana as the Guru-shakti. You understand this? It is Ishvara who puts us in bondage. Fine, now if the Guru has to come to liberate us, is He

working against Ishvara? No, it cannot be accepted. So the Guru-shakti takes a sankalpa "may this jeeva be liberated, may this jeeva understand its Shiva swaroop". So naturally the Guru-shakti also brings about a tremendous transformation, so the sadhaka begins to experience this. "Wow! I used to complain, I have stopped complaining. Now everything comes to uplift me, everything comes to guide me, everything comes to teach me. Okay may be a challenge, but in everything that I experience I feel the touch of the Divine. I may not enjoy it, but I know that I am being guided and protected." This conviction if you get, I must say, "Yes, you have received the Anugraha of the Guru-shakti. Conviction, Nishtha. Shraddha is an evolving process. Shraddha is गुरु शास्त्र वचनेषु आस्तिक्यबुद्धि.... I believe I have not understood, but I have complete confidence in what the Guru says, what the shastras say. Nishtha is, you are established in it. And from that point, you start dealing. I don't need any more conviction, I don't need any more arguments or explanations, I accept. With that conviction when you go about it, yes, **you find that the nigraha shakti of Ishvara, of Lord Bhavanishankar, which brings about this manifestation, completely transforms as the Anugraha shakti.** Then it is beautiful. That is what is implied in these two shlokas. Meditate on them. At every stage, take responsibility. Don't get bogged down, don't become pessimistic, don't be masochist, I suppose you can use that word, ना ? I am responsible, क्या करें? No. I accept this responsibility but that means I can do something about it; and then, yes, you will be blessed, you will be helped, you will be benefited. This is that dynamic aspect of the sadhana brought out in these two shlokas. So let us do it intelligently. For that your basic anushthans etc., have a lot of relevance, never let go of your regular japa. It is very easy for the mind to fool. How many of your lives are you aware of? I don't

know, just one and that too just a few years ... the subconscious mind is such an entity that has all the samskaras of so many lives, it is definitely more clever than your conscious mind. So sometimes when you feel Oh this is not the correct day I had taken a sankalp, I have got up but, it is not the correct day, I will do it tomorrow, or something like that. You say these are all the stunts of the mind and I will deal with it with the buddhi. There is something superior we accept and that is the buddhi. The buddhi has to be governed. The buddhi perceives the Atma-tatva. दृश्यते तु अग्रया बुद्धया सूक्ष्मया सूक्ष्म दर्शिभिः ... This Atma-tatva, Lord Bhavanishankar, is very, very subtle. It cannot just be perceived by the senses, you can't even intellectually expect to understand it. At the same time, the Upanishad says, दृश्यते ... it is perceived ... अग्रया बुद्धया, that which is very sharp, very pointed ... What is a blunt buddhi? Blunt buddhi is one that doesn't understand anything. What is सूक्ष्म ? Subtle. A sharp intellect can be used in अत्यंत लौकिक things. ना ? Happens. Sitting in the house, that lady knows exactly what is going on in everybody else's, and who is fighting with whom. अग्र बुद्धि . but the chintan, the material that it is contemplating is very जड, so it is not सूक्ष्म . So we have to meditate on subtler and subtler principles. Elevate the buddhi. Give it good things to think about. I want to be happy, that is good. Oh my neighbor's child, can I help that person, the mother is not well, I am taking my children, can I just take that child along, or something like that. Elevation of the buddhi is happening. It becomes अग्र as well as सूक्ष्म . सूक्ष्मया सूक्ष्म दर्शिभिः. Let us fashion the buddhi so that it becomes the receptacle through which we perceive the Lord. The mind is necessarily संकल्प विकल्पात्मक. If the mind is asked to keep quiet, then I won't be able to think. I am given something, I would like to know if I can do it in a better manner. Now that is the

mind that is working. If I say, my mind should not work, then I am a stupid dull person. So mind will consider all the options. But the buddhi will say having considered everything, now this is what needs to be done. निश्चयात्मिका व्यवसायात्मिका बुद्धिः. That buddhi I will fashion through small sankalpās. Then that buddhi will use the richness provided by the mind and having taken the sankalpa, abide by it and progress swiftly on the path of sadhana. When it becomes सूक्ष्मदर्शी then, yes, the sampark, the Shiva Tatva is perceived. Let us do this intelligently. I pray that you get abundant inspiration, that you get inner strength also, the conviction that in this human life we should attain whatever is the goal, the culmination so to say. All of us are blessed to receive it in this very life. A great Acharya Prithvidharacharya, he went into uncharted territories where a lot of अवैदिक उपासना was going on. He brought about a transformation there. A great Divine Acharya blessed with a direct darshan of Bhuvaneshvari Devi, after composing a stotra addressing Her. He says,

येषां परं न कुलदैवतमम्बिके त्वं
 तेषां गिरा मम गिरो न भवन्तु मिश्राः ।
 तैस्तु क्षणं परिचिते विषयेऽपि वासो
 मा भूत् कदाचिदपि सन्ततमर्थये त्वाम् ॥

I repeatedly, constantly, I pray to you Mother. येषां परं न कुलदैवतमम्बिके त्वम् ... Those people, वो जो लोग जो आपको स्वीकार नहीं करते जिनकी आप कुलदेवता नहीं हो याने those who don't respect the Mother. That Devi. तेषां गिरा ... गिरा... .वाणी, their speech, मम गिरो न भवन्तु मिश्राः May I never have any occasion to have any discussion with them, I don't want any sampark of people who don't accept You, who are Atheists, or whatever. Not only may I have no direct transaction with them, may I never even come across objects, or incidents or situations which remind me of them, their

samparka. That means I do not want *kusanga* at any stage. Makes sense? He didn't just hide himself in some *vana* or *girikandara* and make these prayers. This is what we want. Any person I deal with I don't accept him as an Atheist only. You have given me your *darshan*, You have brought about some change in me, You have made me a Bhakta, I am blessed with Your *darshan*, now definitely You can bring about that transformation. That is the conviction of the Sâdhaka. We don't practise what you call 'Evangelism' But with our sincere *sadhana* and conviction, our *nishtha*, anybody who deals with us will get a taste of the Shiva Tatva. That much Atheism will have to go. This is what the sadhaka, this is what the Acharya is praying for. Whatever the obstructions to my perception of Shiva Tatva, may that never confront me again; and because of the fire of my *tapas*, my conviction, anybody who deals, their Atheism will become shaky. This is what the prayer means.

Let us sing a Bhajan, भासुरा श्री भवनी...

This prayer Bhâsura tells us about the effulgence of consciousness of Devi. मम हृदये भासुरा ... May that manifest, may that blaze forth in my heart dispelling all ignorance. And because of that may there be vitality in what I do, may my actions become very effective, may my thoughts be pure, may my emotions, required emotions, be strong. This prayer is laid at the Feet of the Mother. Shiva, Uma, Maheshwari ... This is the prayer I make on behalf of all of you. We have our professional duties etc. But in all that we are united in one thing In our need, to contact our own Divinity. Let us do that intelligently, let us bring, because of that effort, Grace, Beauty, etc., in all the other activities that we are engaged in.

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

AVOID BAD COMPANY

Mind is a key instrument for man. Kept under control, it gives happiness. On the other hand, left to its own course, it will be the cause for sorrow. For example, one should not keep bad company. We see many people suffer under their influence.

A person, named Barchu, was the trusted servant of a king. The king liked him very much. Unable to bear this, some of the king's ministers became jealous of Barchu, kidnapped him and abandoned him in a forest. Then they lied to the king that Barchu was dead. And the king believed it.

After some days, while hunting in the forest, the king happened to see Barchu. However, since he strongly believed the ministers, he mistook Barchu for a ghost, left him in the forest and returned.

This is what is called *sahavasa dosham* (influence of bad company). In essence, it means that if the mind is swayed by the influence of bad company, desire or greed, even the teachings of *shruti* and the guru will be of little avail.

**पुरुषापराधमलिना धिषणा निरवद्यचक्षुरुदयापि यथा ।
न फलाय भर्क्षुविषया भवति श्रुतिसंभवापि तु तथात्मनि धीः ॥**

If, however, heeding the advice of the guru, one keeps good company, obstacles arising from greed and other evil influences will be averted. Mind will become pure and one will become pure and one will qualify for *Atma jnana* (Self knowledge), just as fire glows once smoke and other retarding hindrances are removed.

**पुरुषापराधविगमे तु पुनः प्रतिबन्धकव्युदसनात्सफला ।
मणिमन्त्रयोरपगमे तु यथा सति पावकाद्भवति धूमलता ॥**

We bless all to understand this well, remove blemishes from the mind and attain *chitta shuddhi*.

(Courtesy : Tattvāloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

PRATYAKSHA DEVATA MOTHER'S UNIVERSAL FORM (DISCOURSES ON DEVI BHUJANGA STOTRA)

Samkhya philosophy brings in an amount of clarity by recognising two entirely different principles, the purusa and the prakrti, and attributes all the world phenomena to the inscrutable power of prakrti (parah prākrtam), while purusa, the principle of awareness, stands apart, supremely unattached and gets involved only inasmuch as he allows himself to be identified with the skilful and attractive modifications of prakrti. Here again, the nature of purusha and the cause of the original division are subjected to inquiry and to the authority of Vedic scriptures, which, in the ultimate analysis, speaks against the dualistic stand of Samkhya. In trying to resolve the conflict between the advaita nature of truth and the dvaita set up of the world, as also between the subject and the object of any world experience, one school of Buddhists, called *vijnanavada*, posits all world-forms as mental projections and holds that the power of the mind (vijnana) appearing as a stream of perceptions is the only reality. These philosophers cite for their support the analogy of the river or the flames which is nothing but a quick succession of droplets or burning molecules. This school is referred to here as *aparo buddhimātram*. This view also is questionable as it cannot fully explain the common basis on which the stream of perception flows, the factor which connects two perceptions or the reality which recalls in an act of remembrance, a past perception.

Thus we find all intellectual attempts to get at the nature of Truth self-defeating. They raise more problems than they can ever solve. Above all, they do not help to relieve the sorrows of the soul in bondage. Therefore, Shri Shankara, the king of philosophers, demolishes in "Shivanandalahari"

the dry scholastic approach with a single question:

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः
पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।

"You may try to gauge the causal nature of the world phenomena by analysing how the pot came out of the lump of clay or how the perception of cloth arises from the arrangement of threads. But does it lessen your miseries in any way?"

He himself proceeds to answer:

वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा
पदाम्भोजं शंभोर्भज परमसौख्यं ब्रज सुधीः ॥६॥

"All this logical harangue only adds one more affliction—a sore throat. If you are intelligent, my dear, go and worship the lotus feet of Lord Shambhu (the ground of bliss) and attain to the super-sensuous joy of God-experience." This idea of *bhajana* of the Lord's feet is expressed by the same Master in this context:

tadetat tvameveti na tvâm jahimah

"That world, which so evades the evaluation of the philosophers, we see as your Divine Form and accept it. We never shall allow these world-forms to deceive us and take us away from you." Here we are given a mahavakya resembling the famous Upanishadic statement:

sarvam khalvidam brahma—"Verily, all this is Brahman." How an aspirant achieves this perception of the Divine in the world, is explained in Vedantic texts in the metaphysical jargon using the technique of *bâdha-sâmânadhikaranya*, *lakshana* etc. But this again will be an affliction—*vrthd* *kanthaksobha*. The present shloka of our meditation oozes with mystic intuition and will not accommodate such metaphysics. Here the mood is of *bhajana*, of devotional application. The forces of love are released to bring about magical transformation and what was (and, to others, still

is) a world of disease, decay and death is revealed to the sadhaka as a radiant light of everlasting beauty, just as the heavenly harmony of a flower or a leafless tree is revealed to the aesthetic sensibilities of an artist; *tadetat tvameveti na tvâm jahimah.* is at first a seeking of faith, an unconscious but sure instinctive stretching of the soul newly born to spiritual life, with eyes still closed and yet groping to grasp the breasts of the Mother to suckle. Later this instinctive clinging to the Divine is developed, through the disciplines of bhakti, into a definite conviction and a slow unfolding of mystical perception; bhaktyd mamabhijandti says the Bhagavadgita. We must closely study this process and also this perception so as to evaluate the efficacy and advantage claimed here for this sadhana over any intellectual inquiry, without either mistaking the former for sentimentalism or underrating the latter's austere standards; na tvdm jahimah puts forth in simple, succinct words, the core of Bhakti-yoga —"We shall not forsake Thee". We hear in this, the echoes of the Upanishadic Peace-chant: naham "Brahma nirakuryam, ma ma brahma nirakarot. It is a deep longing of the soul or we may call it an intense sense of belonging, a vigilance not to lose that sense. Actions and perceptions of the worldly life, with their internal reactions and expectations, come as a tumultuous onslaught to sweep the aspirant off the sense of belonging to God and God. alone. They land him in a condition of miserable identification with a thousand intricately interconnected psycho-physical states of being. It is here that the excellence and intellectuality of the path of *sharanagati* lies. In taranagati the soul does not fight against evil, but continually offers itself to God at every step. A God-forsaken world is impossible, because God does not, and cannot, forsake anything, since He is everything. The real evil is the evil of non-recognition of God's all-comprehensiveness. Therefore, the forsaking, if at all, has to come from the aspiring soul and hence the ardent prayer: *na tvâm jahimah.*

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu
from the book 'Paradevata, the Mother')

SANTA ĀRUR UMĀBĀI BODHĀMRIT

- V. RAJAGOPAL BHAT

CHAPTER FORTY SIX

A CORRECTION:

In the last issue, Chapter Forty Five was shown as Chapter Forty Four. The error is regreted.

मधुर अन्न जवळीं असतां। कासया क्षुधेची करावी चिंता।

तैसा तूं मम सद्गुरु ताता। अंतां कासया हिंडावे॥८॥

When delicious food is close at hand, why should one worry about hunger? Likewise, O Sadguru, when You are close by, why should I go about seeking a Guru?

हंबरतां वत्स धेनु धावे। तैसा भक्तां पावसी तूं स्वभावें।

किती सद्गुण बा वर्णावें। मेदिनी ही न पुरेल॥९॥

When the calf is mooing, the cow comes rushing. Likewise, You come rushing to devotees in distress That is Your nature.

अमृताचा घडा पूर्ण। तेथें कटुत्व ये कोठोन।

तैसी देवा तुझी जाण। मूर्ति सद्गुणखाणीची ही॥१०॥

The pitcher is full of nectar. From where will come bitterness there? Likewise, O Sadguru, You are a mine of noble virtues.

तेथें कैचें दुर्गुण उठती। आणि कासया सद्गुणप्राप्ति।

कवणाकडोनि घ्यावी ती। काय उणीवता तुज म्हणुनी॥११॥

How can any unwholesome qualities arise there? Why should I seek another Guru elsewhere? What is lacking in You?

लोखंडाची ऐरण कठिण। तीवरी सोनार काय करिती आपण।

सोने-चांदी इत्यादि आणोन। ठोकिती बहुत नित्य पहा॥१२॥

The anvil is made up of iron. The goldsmith brings gold and silver and, on the anvil, keeps hammering it.

परि त्या चांदी-सोन्याचा गुण। न लिपे त्या ऐरणीलागून।

जैसी तैसीच ती ऐरण। राहे स्वच्छ ठायींच॥१३॥

But, the qualities of gold and silver will not affect the anvil, which will remain unaffected in its pristine purity.

(Continued on page 29)

GOAL OF LIFE

By Swami Ramdas

Different people in the world have set before them different goals. Some want a high position in life, some want wealth, some want children, some want vast property, while some others want objects of the senses for enjoyment. These are the various objectives people cherish and strive for. But, which is the goal that we must have before us? Worldly possessions, we know from experience, do not bring us real and lasting happiness. Real happiness can be ours only by attaining God, by realising God. God stands for immortal happiness and peace. Without Him happiness is far away from us. Therefore, when we were young, we were told by our parents to go to temples, or to places where there were saints and sages, or to parties where Bhajans were sung, so that we could turn our minds from childhood itself to the source of immortal joy, God. So, our true goal should be God and God alone. God-realisation does not mean that we are to become something that we are not. We are only to become what we really are. We are, in truth, the Self or Atman which is divine. By thinking of God constantly, we can realise our oneness with Him. What do we generally think ourselves to be? We think we are the body and nothing more. We think only of sense objects because our mind dwells upon the body. When the body is affected by diseases, we feel we are sick and when death comes to the body, we take it that we die. What a deplorable condition, when, in truth, we are the immortal Spirit, deathless, changeless! This is our true nature, which can be realised only by continuous thought of God. When we take Ram Nam, we commune with our real being, the eternal Truth.

Ram is not different from us, from our real Self. He is seated within ourselves. When we repeat His Name with all love and faith, He manifests Himself within us in all His splendour and enables us to merge our little self into His all-pervading Being. Therefore, it is said that external worship should end in internal

worship. External worship is a means to realise the Divine within us. But, we cannot, at once, go within to find Him. It is difficult for us. So, we begin with external worship, do Puja to an image or a picture of God, and thus awaken Him in our heart. The external aid is necessary before we can see Him within us. Ultimately, we have to see that our inner Self and the all-pervading Self are one and the same.

(Courtesy: The Vision)

(Continued from page 27)

**तैसी देवा तुझे मुर्ति। कवणाचेही दुर्गुण तुज न येती।
आणि तुझे सद्गुण निश्चितीं। तुज सोडोनि जाती ना॥४०॥**

Likewise, O Sadguru, the bad traits of devotees will not cling to You and Your good traits and virtues will not forsake You too.

**जरी भक्त तुझे सद्गुण। घेती तरी तुझें उणें न होय त्यांतून।
कीं तूं असतां परिपूर्ण। उणें होईल कैसेनि॥४१॥**

If devotees emulate Your virtues, your virtues will not become less on that account. You are infinite. How can there be any diminution?

**सूर्यप्रकाशें व्यवहार सकल। करितां तत्प्रकाश उणा होईल।
ऐसी भीति कवणा वाटेल। हें तंव सहसा न घडेची॥४२॥**

People carry on all their work in sunlight. Will sunlight become less on that account? Such an eventuality will not happen at all.

**माता असतां मुलांसी कैची। पाकचिंता लागेल साची।
कोण हरील क्षुधा आमुची। ऐसें भय मुलांसी नसे॥४३॥**

When mother is there, will the kids worry about cooking? "Oh, who will relieve our hunger?" - such a fear will not haunt them at all.

**तैसी तूं गुरुमाऊली असतां। व्यर्थचि घेउनी माथी अहंता।
करितो दिवस-रजनीं चिंता। केव्हां कार्य होईल हें॥४४॥**

Likewise, when You, our motherly Guru is there, in vain do I egoistically worry day and night as to what will happen and when.

(Continued)

Little Ravikiran-Mārgashira 2020

Swāmījī tells us - Shushrūshā

You have been helping your family, friends, teachers and all those close to you. Later, when you are older, you will do something for the Guru and the Math. This is sevā. It will help you to feel the presence of God in your heart and listen to what He is saying. Guided by that, your life will become joyful and fulfilling.

<https://chitrapurmath.net/gallery/default/videos?page=13> -

Sushrusha -listening in Seva

Story Time – Arre ho! Arre ho!

Rañju a tiny fawn – barely three days old. But she was already up and about and running behind her mother. She was the youngest in the large herd and everyone fawned over her. Rañju listened attentively to all that her Āmmā said. Her aunts and Ājjī told her many stories. Rañju followed them around and watched how they were alert and careful at all times. They



never let their guard down even for a moment. She also noticed how helpful they were to each other and how Āmmā helped the older aunts and grandmother. “I want to be good and helpful like Āmmā when I grow up!” thought Rañju.

Rañju noticed that all her cousins would go grazing deep in the forest. She asked, “Āmmā, can I go along with my cousins? They seem to have so much fun!”

Āmmā said, “You are growing very fast, Rañju! A few more days and you can accompany your cousins. The grass in the deep forest is rich and you will enjoy the company of your cousins.”

One day, Āmmā said, “You be right here in the bushes, Rañju. I am going to the pond to drink water.”

Āmmā and the aunts went away to the pond nearby. Rañju was looking at a couple of squirrel babies chirruping loudly. She wondered if they were quarrelling! When suddenly Munnā Monkey shrieked, “Rañju, hide in the thickest of the bushes here!” Rañju ran to where the monkey was pointing out. She didn't even wait to find out why. She just obeyed Munnā – who was a good and a dear friend of the deer family. She knew that when there was danger around, she had to be quick. Āmmā had warned her- even a moment's hesitation could cost a life. The thick bush covered her completely but Rañju's heart was beating so fast and loud, she was sure the whole jungle could hear it. She wished Āmmā was with her. She hoped the danger would go away and her family returned safely. Munnā shouted a general warning to the animals of the forest, “Arre ho! Arre

ho! Laḍḍū Leopard heading this way! Take care! Be warned! Arre ho! Arre ho!” Rañju could hear all the scurrying and the hustle bustle as little animals disappeared from sight. The squirrels who had been chirruping loudly had climbed up the tree and were quiet as mice!

“Why did Munnā ask me to hide and not run away? What if Laḍḍū Leopard smells me out and drags me away? I won't even get a chance to hug and say bye to Āmmā,” thought Rañju as she sat still, well hidden in the thick bushes.



Rañju was frightened but she began to go over the lessons her Āmmā had taught. “Oh yes! Munnā Monkey is right! I am still a baby and Laḍḍū Leopard cannot smell me!” Just as she let a big sigh of relief, she heard a loud crashing as the leopard snarled and ran past the bushes in which Rañju was hiding. Agonising moments later, Munnā shouted again, ““Arre ho! Arre ho! All safe! Laḍḍū has reached the other end of the forest.” Soon, one by one, the animals came out of their hiding places and a worried Āmmā came in search of Rañju.

Rañju hugged Āmmā and said, “Munnā Monkey's suggestion and your lessons helped me today, Āmmā!” The deer family thanked Munnā profusely as they gathered around Rañju and fussed over her.

Fun Facts –Oh dear!

While a male deer is called a 'stag', a female is a 'doe' and the baby a 'fawn'.

Deer have long legs – they can run fast and can jump as high as ten feet!



They are great swimmers too!

The little ones take their first steps within an hour of their birth and live with their mother for around a year.

Fawns emit no odour and hence are protected – as Ranju was in this story.

With large eyes on the side of their heads, deer have excellent vision (310 degrees)

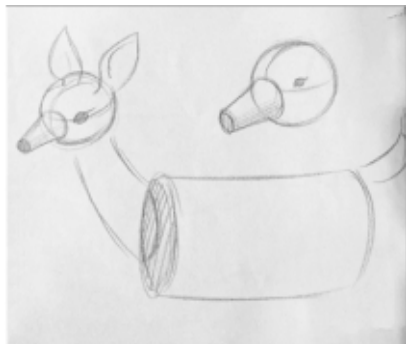
The male deer grow antlers every year.

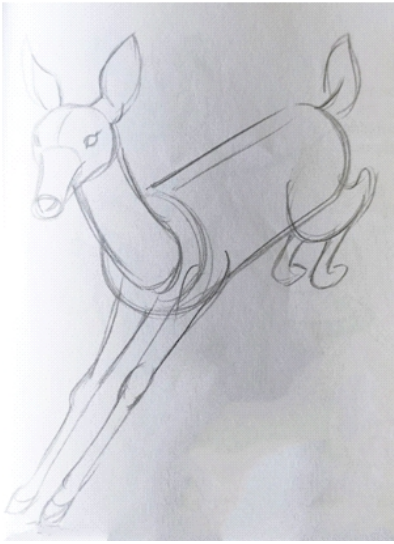
Found in every continent except Antarctica, there are over 60 different species of deer - moose, reindeer, elk are all a part of the deer family.

In India, we have about 20 species.

The Kasturi Mrig, found in the Himalayas and known for the musk gland, is one of the most endangered species.

Activity Time- Draw, shade and colour the deer!





Ponder Awhile-The listening heart

A fawn tripped into farmland grass
Leaving the woods behind her.
No mother followed the little one,
None trying to find her.

She curled up in the farmland grass
Hidden amongst green blade.
What would she do? How would she live?
She was worried and afraid.

There lived a farm dog on the farm
He was big and young and strong.
He helped the farmer on his rounds,
He worked all day long.

That morning he sniffed the air –
There was an intruder close,
Slowly he made his way
To where tallest grass grows.



When the fawn felt the dog's rough tongue
lick her ears, she lifted her head,
and opened her eyes. Who had come
in her loving mother's stead?

The dog had fur like her mother had,
He comforted her as Mother did.
No words passed between them,
Yet fawn did as dog bid.

The dog guided the little one
To the farmhouse where he knew,

That the little one would get all the help
From the family and its crew.

Fawn's cry for help had no sound,
It was the silence that the dog heard.
He listened with a receptive heart,
Then to action he was spurred.

Āmchī World – Chittala..

deer - chittala

squirrel – chānnī

monkey – māñkaḍ

pond – taḷā (pronounce the ā like the a in apple)

leopard - chiṭṭā-wāgu

shriek - vadruñchā

Long ago...King Bharata

King Bharata had given his kingdom to his son and had retired to the forest. There he spent his days in deep meditation, building his connection with God. One day, he had gone to the river to bathe when he saw a pregnant deer drinking water at its banks. Suddenly a lion came up behind her and roared. Here was easy prey! The frightened deer leaped across the river to

save herself and her young one. But the effort was too great and she did not survive the ordeal. The fawn, born during her jump, fell into the river.

'I must save that fawn!' thought Bharata.

He dived into the river and brought the fawn to his hut. He looked after it, fed it and kept it warm. Soon the fawn grew into a handsome stag. The stag loved the king turned hermit and would keep coming back to the hut to visit him.



Years passed. Bharata was now old. His last days were spent in thinking of the stag. 'Who'll look after my stag-son after I am gone? What if a tiger were to seize him?' thought Bharata worriedly. The stag stayed close to Bharata mourning his passing. Then he walked majestically back into the forest. He knew fully well that he was completely capable of looking after himself.

The last thought is what determines the next birth. Bharata was born again as a deer but with complete memory of what he had been in his previous life. Determined to not let this life go waste, he spent his time in the āshrama-s of R̥shi-s. He would listen to their discussions on the shāstra-s and think deeply of God.

Years passed. The deer's last few moments were peaceful. But he needed a human birth to realise God. Born again as a man,

with full memory of his past lives, Bharata spent this precious life in thoughts of God and guiding those who came to him.

Our Heritage – Saṅgāi Festival

Sangai is a shy and gentle brow antlered deer – a very rare species of deer – found in Manipur. It is the state animal of Manipur.

A very popular cultural festival called the Sangai Festival is held every year from 21st to 30th November to promote the culture of Manipur. Tourists from across the globe attend the festival.



We welcome your feedback at
little Ravikiran@gmail.com

Your feedback is important to us!

Credits:

Editors – Dilip Basrur and Dr. Gaurish Padukone

Illustrations and photographs – Veena Chandavarkar

Picture Credit: www.templepurohit.com

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



P.P.Swamiji at Shri Samadhi Math, Mangaluru
(Photo by Shri Bharath Nagarmath)



**P.P.Swamiji at Shri Samadhi Math, Mangaluru.
(Photo by Shri Bharath Nagarmath)**



**P.P.Swamiji in Shrimat Ananteshwar Sannidhi, Vittal on 19-1-2021
(Photo by Shri Sadashiv Bana)**



**P. P. Swamiji at Vittal on 19-1-2021 on the occasion of Kirri Shashti.
(Photo by Shri Sadashiv Bana)**



P.P.Swamiji at Naga Katteat Shrimat Ananteshwar Temple,
Vittal on 19-1-2021

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



At Vittal on 19-1-2021(Photo by Shri Sadashiv Bana)