

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्की ॥

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SHRIMAT ANANTESHWAR, VITTAL



Release of the new Math calendar on Yugādi, 9-4-2024 at Shirali.
(Courtesy: Anushravas)



On Yugādi.
(Courtesy: Anushravas)



**Vardhanti of P. P. Swami Parijnānashram - II Sannidhi at SCM,
Shirali on 16-4-2024.
(Courtesy: Anushravas)**



**Rāmnāvami at Shri Rāmachandra Temple, Bantwal on 17-4-2024.
(Photo by Shri Damble Ganesh Rao Mangaluru)**



163rd Chitrapura Rathotsava 2024, Day 1, 18-4-2024, Dhvajārohana.
(Courtesy: Anushravas)



Day 1.
(Courtesy: Anushravas)



Day 1.
(Courtesy: Anushravas)



Hore Kānike (farm produce for the Lord) on 18-4-2024.
(Courtesy: Anushravas)



**Day 2, Smt. Tejaswini Vernekar, who gave a classical music recital,
being felicitated by Shri Narayan Mallapurmam.
(Courtesy: Anushravas)**



**Day 2, Palki Utsav
(Courtesy: Anushravas)**



Day 2, Ārati upon return of Pālki.
(Courtesy: Anushravas)



**Visiting Pujya Swami Brahmananda Tirtha-ji along with our
Pujya Shrimat Sadyojat Shankarashram Swamiji.**
(Courtesy: Anushravas)



Day 3, Smt. Sangeeta Bhatkal being felicitated for her Sangeet Sevā
by Shri Narayan Mallapurmam.
(Courtesy: Anushravas)



Day 3, Shri Shankar Jaadugaar, who gave a magic show,
being felicitated by Shri Narayan Mallapurmam.
(Courtesy: Anushravas)



Day 3, Pälki Utsav.
(Courtesy: Anushravas)



Day 3, Deepanamaskär.
(Courtesy: Anushravas)



Day 4, 21-4-2024 Ratha Kalashārohana.
(Photo by Shri Dinesh Karkal)



**Pt. Gurunandan Chandavarkar, who gave a Santoor recital,
being felicitated by Shri Narayan Mallapurmam.
(Photo by Shri Dinesh Karkal)**



**Lalkhi Utsava.
(Photo by Shri Dinesh Karkal)**



Day 5, 22-4-2024, Sangeet Seva by Kumari Deepika Sorab.
(Photo by Shri Dinesh Karkal)



Sangeet Seva by Smt Shivani Haldipur.
(Photo by Shri Dinesh Karkal)



**Tabla Maestro Pt. Sadanand Nainpalli
receiving blessings from Pujya Swamiji.**
(Photo by Shri Dinesh Karkal)



Venu Vādan by Pt. Himanshu Nanda.
(Photo by Shri Dinesh Karkal)



Day 5, Pālakhī Utsava
(Photo by Shri Dinesh Karkal)



Day 6, 23-4-2024, Opening ceremony of the new Dwāra Mantapa.
(Photo by Shri Dinesh Karkal)



Awaiting to do Ratha Ārohan.
(Photo by Shri Dinesh Karkal)



Ratha Ārohan by Pujya Swamiji.
(Photo by Shri Dinesh Karkal)



Ratha Avarohan by Pujya Swamiji.
(Photo by Shri Dinesh Karkal)



Dharma Sabhā - Launch of Samarthbharap.com.
(Photo by Shri Dinesh Karkal)



Ashirvachan by Pujya Swami Brahmanand ji.
(Photo by Shri Dinesh Karkal)



Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji.
(Photo by Shri Dinesh Karkal)



**Day 7, Kirtan by Dharmapracharak Dr. Chaitanya Gulvady
on Rāmarāyābhisheka.
(Photo by Shri Dinesh Karkal)**



**Mrigabete Utsava at Panchavati.
(Photo by Shri Dinesh Karkal)**



Mrigabete Utsava at Panchavati.
(Photo by Shri Dinesh Karkal)



Mrigabete Utsava, Heelkudre (this is a Kannada word) dancers.
(Photo by Alka Koppikar)



Day 8, Vokkuli.
(Photo by Alka Koppikar)



Vokkuli.
(Photo by Alka Koppikar)



Avabhrita Snāna.
(Photo by Shri Dinesh Karkal)



Dhwaja Avarohan.
(Photo by Shri Dinesh Karkal)

THE CHITRAPUR SUNBEAM :- APRIL 2024

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CONTENTS

Page No.

Prayers, Praises and Psalms	24
Swami Anandashram - Unforgettable Reminiscences	25
Teachings of Swami Parijanashram	30
Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji	36
Jagadguru Speaks	42
Teachings of Swami Iswarananda Giriji Maharaj	43
Santa Arur Umabai Bodhamrit	48
Festivals in May 2024	49
Appeal for Donation - Shri Chitrapur Math Charitable Trust	50
H. H. Swamiji's Ekanta (Mauna) Dates April 2024 – March 2025	51
Appeal for Donation - Shri Sitaram Temple, Ullal	52
Chaturmas 2024 Invitation	55
Yajaman Seva for Shashthitama - abdaprapti-utsavah Homa-s	61
Little Ravikiran	62

***The silver Mantap for Shrimat Ananteshwar was donated
by Shri Bhavanishankar Kandlur***

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

From the light was born water and from waters, food. There is a description of the threefold beings born of eggs, born in the womb and born of (roots by) sprouting. Then life entered all these beings.

In the sequel, Shvetaketu receives the great instruction from his father about the identity of the individual with the supreme in the statement, "That thou art." He teaches him first about sleep, about hunger and thirst. He says that the essence of all is the Self. Then the father teaches him this truth by apt illustrations.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान् समवहारमेकतां रसं गर्मयन्ति ते यथा तत्र न विवेकं लभन्तेऽ-मुष्याहं वृक्षस्य रसोऽम्यमुष्याहं वृक्षस्य रसोऽस्मीति एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ।।

O beloved one, just as the bees make honey, they bring together into one essence the essences of trees situated in various places, and just as they (the essences) do not in that condition understand their distinction in the form, 'I am the essence of this tree, I am the essence of this tree', in the very same way, indeed all these creatures attain the real and yet do not know that they have attained the real.

न इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशा वा मशको वा यद्यद्भवन्ति तदा भवन्ति ।।

Whatever they be here, a tiger, a wolf, a bear, a worm, a bird a gnat or a mosquito, they become that again.

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

WHAT I HAVE LEARNT FROM
SWAMI ANANDASHRAM

- LATE SHRI BENEGAL SANJIVA RAO

(Continued)

At a different level, say in the relations with the great and wealthy the technique is slightly different. Before the wealthy and the powerful, his attitude is one of dignified refusal to be impressed. What significance can wealth and power have to a Sanyasi? They have no value for him. If the wealthy man offers a large gift, what thanks can he give for accepting something that has no value for him? By the simple process of a right appraisal of values, he frees the wealthy and powerful from their pride of influence and power. There can be no pride in possessing things that have no value for another. To be in the presence of such a one, there is a temporary release from pride of possession.

How does he meet the common man, the man in sorrow; how does he solve his problem? On one occasion, a woman, who had much sorrow created by many bereavements, asked him what could free her from her sorrow. The answer came quickly. "Accept it, what is inevitable must be endured". One cannot escape from the fact of death. There is no

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

- Smt. Uma & Shri Arun S. Bolangdy.

remedy that can bring the dead back to life. When one sees the inevitability of it, one ceases to struggle or rebel against it. Sorrow is the result of our revolt against what has happened to us. To accept whatever happens to us as facts that are unalterable is the beginning of the ending of sorrow.

It is the simple and direct way of dealing with human problems that is the distinguishing mark of Swami Anandashram's technique. He has a profound sense of humour. He jokes with the lighthearted, deals gently with the follies of the ignorant. At whatever level many approach him, on that he meets us. That is supreme understanding which is Love. Love is thought of usually as relationship between two people. But it is something totally different and is, therefore, distinguished as Divine Love. It is like Light that reveals to us the inner structure of things. When any one enters the radiance of the Guru's Love, we feel that our hearts and minds are completely understood. It is our Guru's blessing to us, the grace that brings harmony into our lives. It is this understanding that has bound almost every single individual member of our Community to our Guru.

This is obviously, also, the secret of the way in which the Swamiji has tackled all problems. Because he would not ask for anything for himself and left the individual completely free to give or not to give, the Community has given generously to the maintenance of the Math. Because he will not exclude any one from receiving his blessings, no one will voluntarily choose to get away from the communion with the Math. Because he will not ostracise the

widow who remarries, or any one who inter-marries or visits foreign countries, caste problems do not arise. This is the simple formula, part of a very great Truth that the world has yet to learn, that there is no solution for the human problem by changing its outer organizational forms. You cannot make man non-possessive by abolishing private property. You cannot make him moral by appointing vigilance commission: get rid of corruption through Sadachar Committees. Evil is in the heart of man and not in organisations. Love is the only solution for the human problem and where there is Love no problems arise.

Watching the Swamiji doing the little things of life has deeply impressed me. During a Puja, I observed the meticulous care with which he washed his Danda. There was no hurry; slowly and carefully he cleaned it. It was like a sacred ritual. It reminded me of the phrase that describes Nature's way of doing the things "unhasting but unresting". There is complete tranquility in the way in which he deals with the troubles that inevitably arise in our imperfect world. He is in no hurry. He realizes that most troubles solve themselves, if there is no impatient interference on our part. Change the inner causes that bring about the troubles, and the troubles will gradually dissolve themselves. To people like us, who are impatient to change the world, there is a great deal to be learnt from his traditional way of dealing with problems.

Teaching by silence is the traditional way of conveying spiritual grace from the Guru to the Shishya, Dakshinamurti taught thus, and the Sage

of Tiruvannamalai followed the same technique. It may be worthwhile to make an attempt to understand this way of teaching. When we are moved deeply the mind becomes silent. Watching a glorious sunset or sunrise, catching a glimpse of the Himalayan range or witnessing some great tragedy in human life, makes the mind suspend its normal activity and be still. All the great Masters of the spiritual life have considered stillness of speech, of heart and of mind as the essential conditions for the realizations of God. "Be still and know God", says the mystic. This is true not only at the spiritual level but at all levels. If you wish to control a noisy crowd of schoolboys, be absolutely still yourself. This is more effective than any amount of rebuking. If there is noise and excitement all around you, complete detachment from it is the most practical way of ending it. It applies equally to the solution of difficult problems of research. The French Mathematician, Poincare, has left on record how almost all his great contributions to Mathematical Science came to him when his mind was completely silent. In the presence of the Unknown, the baffled mind becomes effortlessly silent. As long as it seeks a solution from the past records of the memory, there will restlessness and disquiet. When such attempts are abandoned, the mind becomes humble and there is a quiet into which Truth can descend.

This humility must be distinguished from the calculating, false, cultivated humility that is only a negative form of pride. It becomes spontaneous only when the mind is in the presence of the Unknown.

A great deal of Swami Ananadashram's success in dealing with the many problems with which we plague him is this complete absence of impatient hurry to find an immediate solution for them. "He always leaves things to God." What is meant by this phrase so commonly used but seldom understood? When some unexpected calamity overtakes us, there is an immediate reaction: grief, sorrow, even resentment. "Why has this cruel thing happened to us?" is the normal reaction. Not to react is merely to say to oneself, "God alone knows why this has happened". It is the act of Faith that creates the attitude of mental silence. It is during the momentary silence that the Truth is seen. This applies equally to our everyday problems. Some one is angry and shouts at us. Not to react immediately, but to quiet the mind produces the conditions for the descent of the Truth that tranquilizes the situation and brings peace and joy. This demands great maturity of mind and detachment. It is the way of great Gurus and it is conspicuously the way in our guru. NO one has seen him lose his poise even in the midst of a serious crisis.

It is an unusual privilege that has been vouchsafed to the Saraswat Community to have as its Guru one who demonstrates in his everyday life the Truth of the teachings of our Rishis, and particularly of the Bhagavad -Gita.

(Concluded)

*(Courtesy : Fifty Years of Bliss
Sunbeam, September, 1981)*



TEACHINGS OF SWAMI PARIJNANASHRAM

IMPORTANCE OF SHRADDHA

(Summary of the Ashirvachan delivered by
His Holiness at Goregaon on 3-12-1975)

In 1965, when we had last come on an official tour with His Holiness (Swami Anandashram), we were wondering what was the object of having these official tours. Later on, as circumstances changed, we came to know of the love and faith of the laity, many of whom cannot come to the Math and whose love and devotion cannot reach the Guru. So, it is for their benefit that these tours are undertaken. So, we have been going to different places as invited by the local Sabhas, along with the deity of Lord Bhavanishankar. The reason for such a tour is to mainly generate a spiritual atmosphere, to give the people an opportunity for Darshan of the Deity, to talk to them ourselves on spiritual topics. The main theme of our talks, wherever we have gone on this tour, is on "Brahma Satyam, Jaganmithyā or God alone is real, all else is illusion.

The goal in everyone's life is happiness. He does not know what is happiness. He only knows that it means peace of mind, absence of worries and difficulties, ease and comfort etc., but he never gets it. That is because what he takes for happiness is not true happiness. Like a man who has carried a heavy load over a long distance and finds instant relief when he puts down his burden, and mistakes it for happiness, so also man clutches at any momentary mental relief and calls it happiness.

Happiness is a state of mind. Real happiness does not depend on external objects for fulfilment, it comes from within when the Self reveals itself. Why does man not get this happiness? It is because, he has to strive for it and for this many spiritual practices (Sādhanās) are prescribed. We are told not to get caught in the meshes of illusory pleasures. The Vedas and Upanishads teach us as a mother would teach a child, how to be good, what we should do to attain lasting happiness, how we can use this human birth fruitfully, how we can rise above the effects of past births.

God has been kind to give us a human birth and to endow human beings with intelligence. What is it that distinguishes man from animal? He has got a mind, intelligence, spirit of dedication to an object and ability to identify himself. That is why it is said that without God's Grace one cannot get even this human birth. Having then attained this human body we should reflect what best use we can put it to, how we can achieve happiness. But, man keeps looking for happiness in objects of pleasure outside. When he is first born, as a small child, his mind is not developed and he does not bother with external objects, but as he grows up, he begins to regard each and everything around him as "mine" and from that moment, he begins to earn the fruits of his past lives and past deeds. He feels that it is he who is doing this thing or that and in that light he goes about seeking happiness. It is not right for him to do so because he should know that his happiness lies only in attaining God. When we are young and full of energy, we put off our search for God, saying we will do it later on, but, when age creeps over

us, when our limbs grow weak and old, our thoughts are only for our family, children, our nearest and dearest and peace of mind continues to elude us.

Contentment is the basic need of life. If you have contentment, even if Yama comes and stands before you, you are not affected. If you have contentment, no matter what difficulties come to you, you are not affected. This state of mind can come only if we attain our true Self. We should remember that the Self is eternal, deathless, it has no sorrow or no pleasures. When we attain the Self, we will have fulfilled the purpose for which we assumed the human body. In this state, we do not fear even death and become truly fearless. How can we attain that state? Some attain it through breath control, through *Prānāyāma*, others do it by going on the path of inquiry, asking 'Who am I?' and coming to the answer "*Aham Brahmāsmi*" or "I am Brahman." Some others attain God by following the path of devotion pure and simple. In this vast audience, it is not possible to spell out the path for each and every individual. We can talk only in broad general terms. In this world, we are increasingly drawn outside ourselves with more and more worldly preoccupations. Man can hope to attain happiness in such a state only by detachment, by detaching himself both from his actions and their fruits. There is the simile of the *Ratha-chakra* whose spokes go up and down. Similarly, there are ups and downs in every man's life, there are times when every thing goes fine with him and he is happy and there are times when nothing goes right and he becomes sorrowful.

You may have heard of the importance of *Shraddhā* (faith). We feel like elaborating on this in

our talk today. There is a story in this connection. Once, on an eclipse day, many priests, Brahmins, had gone for a dip in the river to purify themselves because it was said that if you dipped so many times at the time of eclipse, your sins would be washed away. One man watched the Brahmins having so many dips and came to know that this way he could attain God. So, he thought to himself, why not I also have a dip and put an end to my difficulties and worries? So, he too went to the river and, holding his hand to his nose, jumped into the river. But, he did not see God as he expected to. Then, he decided that he will go on having dips and will not come out of the river unless God appears before him. So, with this blind faith, he went on having dips until he attained God. He might have had blind faith to start with, but when he determined that he will not stop his efforts unless and until he attained God, his faith became strong and real.

There is also the story of Nachiketa, the son of Vājashravas. Vājashravas performs the Vishwajit Yajna to attain heaven. The rules of this particular Yajna call for donating one's nearest and dearest possessions. What Vajashravas does is to donate his old bony cattle. His eight-year old son, Nachiketa is a keen witness to the Yajna. He wonders to himself why doesn't his father sacrifice his own son Nachiketa who is his nearest and dearest object instead of giving up old toothless cattle etc., and thereby attain heaven? So he pops the question asking his father why he does not sacrifice his own son? Furious at being disturbed in the Yajna, Nachiketa's father

shouts: 'I will give you to *Yama*.' What happens thereafter is a long story. But, the point in this story is the difference between blind belief and real faith. Nachiketa's father had only blind belief in the rituals, without bothering to know the spirit of the same, whereas Nachiketa had real faith.

We should have full faith in our God, our *Ishta-Devatā*. God is pleased with such devotion, when it is accompanied with full faith in Him and not merely a show of faith. We want to mention here another thing and we hope none will take it amiss. From 20 or 30 households we have received here bedsheets, soaps etc., with requests that we use them once and return them to their owners as Prasad. This is not true faith or devotion because you will remember us only so long as you use the bedsheets or the soaps and so they will not confer lasting benefit on you. Real devotion is when you remember the Guru at all times. There is one more story. A disciple goes to his Guru and asks for a mantra to attain God-realisation. The Guru gives him a mantra and asks him to go and sit in a cave and chant it for two years. He has full faith in his Guru, but the mantra contains the word "Harina" and the disciple starts wondering whether it refers to a deer or to God. So, he spends two years cogitating on this point and making no spiritual progress. At the end of two years, when the Guru comes and finds that his disciple has made no progress, he tells him: 'Have no doubts, be firm of faith and keep on chanting the Mantra'. The simple disciple takes this to mean that he was right when he first understood the mantra as containing the

name of the deer and, so, fixing his mind on this object, he chants the Guru Mantra ceaselessly for two more years. Then, the Guru comes again and calls him out of the cave. The reply comes from inside: "I cannot come out as my antlers (horns) come in the way. So, you will have to come in and see me." So great was the faith of this devotee that by concentrating on the deer he had grown a pair of antlers. The Guru is pleased with this devotion and goes in and grants him lasting happiness. That is why it is said that what you thinketh that you become. Every devotee, if he wants to attain God, must have a Guru. He should not think of the Guru as someone from his community or any other community, or as an individual. Having accepted other community, or as an individual. Having accepted someone, anyone, as his Guru, the devotee must repose full faith in him, know that the Guru will take him to God and that faith alone is enough to carry him forward on the spiritual path. He must think of his Guru always, meditate on him, and give his everything to him. That is real devotion. Lord Krishna might have been Arjuna's close friend and companion, but He was also Arjuna's Guru. And, as his Guru, Lord Krishna tells Arjuna:

मय्येव मन आधत्स्व मयि बुद्धिं निवशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

(Fix your mind on Me, establish your reason in Me alone. You will always abide in Me, have no doubt about it.) In other words Krishna says that by thinking of Him and Him alone, the devotee will become His form only.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Hrim - The Mantra and Its Elements

ह्रीं ह्रीं ह्रीं जाप्यतुष्टे हिमरूचिमुकुटे वल्लकी व्यग्र हस्ते ।

मातर्मातर्नमस्ते दह मम जडतां देहि बुद्धिं प्रशस्ताम् ।।

Aim, Hrim, Shrim, these are all seed mantras. So you can analyse it. In Hrim is ham, the element of Space. Vast and Boundless. Ram, The seed mantra of Fire. If you reflect on and repeat the mantra, then Agni, the spark, the Divine Fire is kindled. Im. What does this signify? It is the seed mantra of Consciousness. So it is the consciousness that is awakening. It has been given the space ham. Even as you reflect, the Fire ignites and awakens the consciousness. All these are implied. Then the m. That signifies continuity like the uninterrupted strum which comes from the swara-peti. That is the m – which is continuous. Just as it is in Om. The Hrim Hrim Hrim goes on infinitely.

– Nashik 2020

Hamsavahini – प्राण, a vehicle for mantra siddhi

I like Hamsa, as our attention is drawn to the process of inhalation and exhalation. After which your focus is taken to the path where the prana (life

force) travels. This mantra which is received from the Guru Himself – one quickly becomes engrossed in it. The blossoming (siddhi) of that mantra – this is not an insignificant state. There – Ishwaro gururatmeti murtibhedvibhagine vyomavad vyaptdehaya dakshinamurtaye namaha. This knowledge is attained.

– Jodhpur 2019

Hrim – the giver of space and opportunity

चित्स्वरूपा महामौना नादस्यन्दा ह्रींमयी।

जयति श्रीवल्ली चिदाभा जयति श्री भुवनेश्वरी।।

It is the streak which comes from your heart, your innermost desire. It comprises h, r, i – the long vowel I the m. Three units and the anuswara, the nasal sound.... exactly how it is in Om as the half unit. Hrim is the mantra of the Goddess. That is one way of describing it. We can go deeper into this. H is ham. What is h the seed mantra of? Akasha, the element Space. Space gives opportunity. If there is space, I feel free. How you find ... it's very cramped. I can't move, there's no space. Why? I am not permitted to move. So there is no avakasha. There's no opportunity for me to move. It's so small. So, space gives you opportunity – an opportunity to move. Space is not like the Earth element – an element you can feel. Absence itself of anything, becomes space. But there is movement possible in Space. We need that in our hearts. Because of our thoughts, our fears, our desires and other such, we do not have the courage to reflect. We live our lives in great fear. That is not living at all! “Oh! this will last won't it?” Then there could

be a lack of maturity – I have it good. But what if others too have it as good? Then getting depressed by just thinking that thought! It is so natural for the mind to be agitated, constantly restless. What a sad thing, no? So, what is it that we want? We want that space; we want that strength also to stabilize ourselves in that. Which is why we worship Bhuvaneshwari.

– Mumbai 2019

Hrim – in the discovery of the Self

चित्स्वरूपा महामौना नादस्पन्दा ह्रींमयी।

जयति श्रीवल्ली चिदाभा जयति श्री भुवनेश्वरी।।

Bhuvaneshwari is Pure Consciousness. She is seated in that Vast and Profound Silence. That means She is not different from Shiva. She exists, He exists. It is not like that. That is what is indicated here. She is the first and foremost Power who creates through Her Form as the pulse of Sound. She was the First to appear. And means of approaching Her ... or rather, She comes down to our level in Her Form as Hrim. Do you understand? So Hrinkara. Having made the seed-mantra your own, through the mantra you are initiated in and going into nada the Sound to then reach the Great Silence, your own Divine Consciousness is realizing “I am Shiva.”

– Mumbai 2019

Hrim – Hrllekha – a streak from the heart

Hrim mantra is also called Hrllekha. Hrt Hrt is hrdaya – heart. Lekha is rekha, streak. A streak

from the heart. Your innermost desire. Plenty of desires so we don't know which is our innermost, at that given moment. But as a human being, the innermost desire is to sense that liberation to free one's own fullness, not to be bound, not to be restricted. That is Hrillekha. So, repetitor of that mantra Hrinkara and any mantra for that matter invokes the Grace of Bhuvaneshwari who gives you mastery- makes you the authority in your profession, your field, your whatever discipline. And you receive Her Grace!

– Shirali 2020

Pariprashna

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

The sadhaka is instructed to approach the Guru, the Acharyas and know That Divinity, get that Self Knowledge, but how?

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

So, we see it in the reverse order. First start with performing seva, that is where you connect. Simply receiving

(the upadesha), you won't be able to digest. When you do something, you get connected! Ah yes! I belong! Then your questions become valid pariprashna. So, pariprashna in the Bhashyam, Shankara Bhashyam is what is this Me, the Atma? Direct! It is for the advanced sadhaka. Not this, not this. Is this the Atma? This is the buddhi, this is the figment of my imagination. This is not a correct thing. This is Atma ... these are the pariprashnas and you are encouraged to go on questioning. If you

have the adhikara, the qualification, that much vairagya, dispassion, you may be able to sustain it. Otherwise you will go into depression or become a nuisance – a very boring person. Trying to say I don't have any ego. I am nirlipta and all. There should be a joy in life, a joy in whatever you do. So, our pariprashna is inner interaction, let us get the purification. Let that happen, and in that we progress. As I said in expression as well as in performance too. This is what is happening.

– Shirali 2020

Anasuya –the vision we aspire for

Asuya is the relentless tendency to find fault. The Sanskrit word for this trait is Asuya. And what kind of fault-finding is this? Guneshu dosha darshanam – to find fault even in the good. This then is Asuya. Where do you find this kind of leaning? Where there are envy and other such emotions. When the mind is not calm and collected, is agitated, is dispirited or is caught up by malice jealousy and envy. Then one sees the bad even in the good. That is what Asuya is. Such a person is always unhappy. Neither does being in the presence of a joyful person make him happy. He wallows in his unhappiness, magnifies it, and makes others unhappy too. So, to those who lean towards this tendency, do not tell them this (what has been revealed in the Bhagvad Gita) So, Anasuya is required. A state where Asuya does not exist. One must have the desire to behold the Divine and Divinity and then see through such an eye! What happens to the one who does this? Brahma, Vishnu and Maheshwara incarnate before him! This is what Anasuya was gifted with –

(Dattatreya) the image of the Guru Himself. That is because her vision was not clouded by Asuya. She went straight for the spiritual and she got her answers, everything. She could deal with any situation so correctly. That is the vision we must aspire for.


– Mumbai 2013

(Transcribed by Shrikala Kodikal)


Shri Chitrapur Math - Official on Instagram

<https://www.instagram.com/shrichitrapurmath/>

Samarth Bhanap Yojana was launched by Parama Pujya Swamiji on the auspicious occasion of Rathotsava. Visit samarthbhanap.com today to know more about the initiative, take the survey, read the FAQs and check your eligibility for the grant.



www.chitrapurmath.net


Gurupadesha

In our Parampara of Sanyasis, we give importance to Vyasaacharya who is the Guru of all Sanyasis. So, we regard Vyasa Poornima as Guru Poornima. The Lord felt like creating one who could explain the Puranas, the Eternal Truth, to man and so He took birth as Vyasaacharya.



– H.H Shrimat Parjnanashram Swamiji III

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

ADHERE TO THE SHASTRAS AND ATTAIN SHREYAS

Man's actions in the world are governed by his inherent nature (*svabhāva* or *prakriti*). Even the greatest of jnanis will conduct himself in accordance with his nature. This is what the Lord says in the Gita:

सदृशं चेष्टते स्वस्याः प्रकृतेः ज्ञानवानपि ।

Shri Shankara Bhagavatpada has very beautifully described the meaning of the world 'prakriti' in this verse as:

प्रकृतिः नाम पूर्वकृतधर्माधर्मादिसंस्काराः वर्तमानजन्मादौ अभिव्यक्ताः सा प्रकृतिः ।

Prakriti constitutes the *dhārmic* and *adhārmic* impressions of past lives that become manifest in the present life.

It is in conjunction with this that everyone's *karmās* will ensue and continue. In this regard, some may pose the question: "If all the affairs of the world happen in accordance with one's *svabhāva*, how can one be held responsible for his actions?" The Shastras caution man precisely against this:

इन्द्रियस्येन्द्रियार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेतौ हास्य परिपन्थिनौ ॥

The senses that hanker after sense objects are inherently driven by likes (*rāgās*) and dislikes (*dveshās*) which are indeed the greatest obstacles in man's path. Therefore, man must never get trapped in their clutches. Despite our likes and dislikes arising out of our own *svabhāva* (nature), it is only the shastras which reveal to us the good and the bad. Therefore, it is imperative that we always live in accordance with shastraic injunctions.

शास्त्रार्थे प्रवृत्तः पूर्वमेव रागद्वेषयोः वशं नागच्छेत् ।

Thus, a person who has learnt the tenets of the Shastras from a Guru will live in harmony with all and attain *shreyas* (higher good).

(Courtsey : Tattvaloka)

TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ

108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI

(Continued)

37) दमितानंगसंग्रामः

This may be construed in two ways: 1) as the particular Shivalila, in which the gods induce Kamadeva to strike the meditating *Shiva* with his arrow, so that *Shiva* may awaken to the beauty of *Parvati* and marry her, paving the path to *Kumāra sambhava*. (*Shiva* opened his third eye, and punished *kāma* by burning him to ashes; 2) as the general principle of 'samyanta (in *yoga*) or 'Vairagya' (in *Jnana*) overcoming the uprising of lust.

One of the names of Cupid is Ananga. And it is specially used here to yield both these interpretations. *Kāmadeva* became *ananga* or limbless, after he was reduced to ashes. Secondly, whether burnt or not, passion is an abstract force, a formless demon, very difficult to detect, and more difficult to defeat. In the next few names, we have some suggestions as to how *kāma* is conquered.

38) दरहासजितांगनः

He who, with a mere smile conquered *Parvati*.

To appreciate the beauty and full implications of this name, one must go through the accounts of Parvati's courtship of Shiva, as found in Shiva Purana and other works. The points relevant to our purpose are: 1) The Lord has not only *vairagya*, but beauty. One may choose to be a bachelor because he is not eligible for matrimony, but that will not be *vairagya*. Tyaga of a bhoga is meaningful only when that bhoga is possible and actually available. Parvati, the incarnation of feminine grace was ready to offer herself at His feet, but the Lord was not to be tempted by physical charms, however holy and well intentioned it may be. He easily overcame Cupid and at the same time was ready to accept Parvati's hand in marriage, for the sake of love and not through lust; in the name of Dharma and not for sukha; because of her sincere tapas and not due to political pressure. This is the great beauty of the Lord which manifests as the flicker of a smile and that is enough to win over Parvati for all times.

Secondly, the Lord's *vairagya* is not a dry obsession but is full of *rasa*. He knows how to adore truth and appreciate beauty. His conquest of *Parvati* is a commentary on his spiritual glory. He who is a slave to passion, will become a slave to woman also. In this connection it is worthwhile going through *Sita's* spirited reply to Ravana, when he compares *Rama* negatively.

Thirdly, the '*Angana*' here can be taken to mean *mukti* (liberation) or *Brahmavidya* (knowledge), or *buddhi* (Intellect that cognizes *Brahman*) In the *Mānasa* Puja it is told: अत्मा त्वं गिरिजा मतिः This *mukti* or *jnana* is conquered. It is acquired with great difficulty on the part of the *Sadhaka*, who has to wage a war with the opposing forces of darkness and deception. But the whole thing is a play for the Lord who is above

all this. He is amused and smiles and that spark of *Shiva Prasada* is enough to win the spiritual wealth of the devotee.

39) दयारससुधासिन्धुः

The ocean of nectarine compassion.

The last-mentioned interpretation is reinforced hereby bringing out the taste (*rasa*) of compassion (*dayā*). This is the Lord's attitude to the striving soul, who feels intensely about the miseries of the world. This *daya* is an ocean because it is natural and measureless. Earth as a living planet (*Manushya loka*) is inconceivable without the ocean. Therefore we like to invoke earth as the mother clad in the sãree of the seas समुद्र वसने देवि, Even so, the world of *sadhakas* with its possibility of spiritual achievement is impossible without the natural provision of Lord's grace. There is no dearth, no calculation, no rationing, in the enriching of the soul through the ocean of God's mercy.

40) दरिद्रधनशेवधिः

Ocean of wealth to the poverty-stricken.

There are many kinds of poverty that afflict man, apart from the lack of money. There is a Sanskrit saying which asks वचने का दरिद्रता? Are you impoverished in words also? *Shri Dakshinamurti* proves to be a treasurehouse significantly to those who suffer from penury of ideals, feelings, qualities and, most fundamental of all, the power of self-expression. The Agamas actually define *jiva*, as the one who lacks power (शक्तिदरिद्री जीवः) and the opposite of it is *Ishvara*.

41) क्षीरेन्दु - स्फटिकाकारः

He who is like the milk or moon or gem of crystal.

Shri Dakshinamurti acquires a similarity with the three things mentioned above, but each with its one characteristic feature. The one common factor is the pure white radiance. Apart from that, the three represents respectively, the outer, inner and innermost soul-nature of Shiva. The Lord's divine form is white like milk He is cool and resplendent like the moon, but actually He is the atman who is without any attributes and hence 'colourless' like the crystal (*sphatika*).

The crystal is a highly psychic gem. It also demonstrates the 'Asangatā' of atman. It receives all the colours of its vicinity; appears to be ruby when placed near a red hibiscus or an emerald when a bilva-leaf is offered to it. Similarly, the atman appears to be tainted with three gunas, while in reality he is the untouched witness साक्षी चेता केवलो निर्गुणश्च.

The three analogies may refer respectively to *Sat*, *Chit* and *Ananda* aspects of *Brahman*. Also, we may note; milk gives sustenance (पुष्टिप्रद) moon gives sweetness and joy (रसप्रद) while *sphatika* gives purity (शुद्धि) strength (शक्ति) and self-knowledge (आत्मज्ञान).

The *pushti* in the milk comes from the cow, which gets it from grass, which in turn derives it from the moon. Moonlight is considered the *rasatama*, one who instills juicy essence in all edibles (Gita 15.13). But we know that moon has no light of its own, it sheds whatever light it gets from the sun. What makes it transform this burning light into life-giving coolness? Why moon-shine affects the minds of people? Can we suppose that some minute crystal-like-particles are there on the moon surface, which produce this transforming power? We do not know, but we can say definitely that in *Shri Dakshinamurti* all these

connections of earth-moon-sun are very real and relevant. He is a delightful personification of milky 'moony' crystalline beauty.

42) क्षीरेन्दुमुकुटोज्ज्वलः

He who is resplendent with the crown of the nectarine crescent-moon.

According to mythology, as described in name eight, the Lord accepted the moon as his diadem and by the sheer power of His proximity to the divine, the waning moon acquired again the nature of waxing and thus able to regain his fullness every month.

Perhaps it would be pertinent to say that it is not the light of the moon that makes Shri Dakshinamirti radiant, but it is this act of His limitless grace, in accepting a sinner completely and eminently, that makes Him gloriously resplendent.

43) क्षीरोपहाररसिकः

He who is fond of milk-porridge offered in worship.

This name brings out the *rasikata* of Guru. *Kshira*, (like all other offerings of the ritualistic worship, is only a symbol. During the *puja*, the offerings are purified, and the mortal nature transformed through *mantras* and *mudras*; whereas *kshira* is verily *amrta*. It symbolizes the developed "well-cooked (परिपक्व) mind of the *sadhaka*, which possesses strength and sweetness that are utterly *sattvika*. In it there is neither the heaviness and dullness of affluence that is *tāmasika*, nor the excitement and arrogance of *rājasika* achievement.

(Continued)

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

SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

(Continued from March 2024 issue)

CHAPTER FIFTY FOUR (Contd.)

पापनदी ओलांडुनी जातां। चित्तशुद्धि-तीर लागे हाता।

मग ध्यानादि मार्ग सापडे तत्वतां। निजस्वरूपाचा तत्काळ।।५८।।

58. While crossing the river of sin, the bank of purity of the mind will be reached. Then, the path of meditation etc will be in sight to realise one's own true nature.

ध्यानादिमार्ग सांपडल्यावरी। उशीर न लागे निर्धारिं।

यामाजीं संशय अंतरीं। न धरावा अणुमात्र कोणीहीं।।५९।।

59. Once the path of meditation is resorted, then there will be no more delay. None should have any doubt whatsoever on this score.

'मी ब्रह्म' ऐसं अनुसन्धान। हाचि ध्यानादि मार्ग पूर्ण।

दृढ होतां सहजचि पूर्ण। ज्ञान परिपूर्ण होय पहा।।६०।।

60. "I am divine" - this constant mindfulness is the way of meditation. When it grows firm, it will lead to full Knowledge.

स्वधर्मकर्म केल्यावांचुनी। ध्यानादि ना घडे त्याच्या हातुनी।

ध्यानादि मार्ग मिळतांक्षणीं। निजस्वरूपासी पोंचे तो।।६१।।

61. Without discharging one's prescribed duties and obligations (svadharma), such mindfulness is hard to get. As soon as one finds his path of meditation, he will discover his true identity.

म्हणोनि स्वधर्म करावा आधीं। तेवींच प्रार्थिलें परमावधीं।

आमुच्या पूर्वजीं महाबळेश्वरपदीं। कळवळोनि बहुवस।।६२।।

62. So, first one should take care of his Svadharma (his duties and obligations). For guidance therefore, our ancestors prayed at the Feet of Lord Mahabaleshwar most fervently.

कीं आम्हास सदुरु लाभावे। ऐसं प्रार्थिलें जीवेभावें।

तेह्हां अवतरोनि सदाशिवें। वाढविली गुरुपरंपरा।।६३।।

63. "May we be blessed with a Guru" - thus did they pray with their heart and soul. Then, the Lord Sadashiva incarnated and let the Guruparampara grow.

स्वधर्म शिकविती जनांलागुनीं। त्यामुळे धर्मगुरु म्हणती त्यासीं जनीं।

स्वधर्मराज्य चालविलें त्यांनीं। म्हणतां दोष ना काहीं।।६४।।

64. The Sadguru teaches the laity all about "Svadharm". Therefore, the laity hails Him as Dharma Guru. He (the reference here is to Swami Anandashram) conducted the reign of Svadharm. In saying thus there is no flaw at all (flaw like exaggeration, अतिशयोक्ति).

(Continued)

FESTIVALS IN MAY 2024

MAY 2024

01 Wednesday	Vardhanti at Karla - Nāgālaya
02 Thursday	Vardhanti at Vittal - Adisthala, Nāgabana
03 Friday	Vardhanti at Shirali - Nāgālaya
06 Monday	Samārādhanā at Gokarn - Swami Parijnānashram -I Sannidhi
10 Friday	Rathotsava at Shri Gopalakrishna Temple, Honnavar
12 Sunday	Shankara Jayanti, Vardhanti at Kembre Farm - Nāga and Parivāra Daiva Sannidhi-s
13 Monday	Vardhanti of Sannidhis at Shrimat Ananteshwar Temple , Vittal
25 Saturday	Vardhanti at Vittal - Shri Rakteshwari Sannidhi

APPEAL FOR DONATION

SHRI CHITRAPUR MATH CHARITABLE TRUST



Proposed Centre for Yoga & Meditation and a Yatri Nivas in Varanasi on the banks of the sacred river Ganga at Raja Ghat



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- Shrimat Parijnanashram Vastu Sangrahalaya (Shirali) houses many rare artifacts from 300 BC onwards collected by H.H. Shrimat Parijnanashram Swamiji III



- Centre for Yoga, Meditation and Sadhana shibir-s at the foothills of the sacred Mount Arunachala (Tiruvannamalai)

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TO MAKE YOUR DONATION

12th April 2024

Jai Shankar! Please note that H. H. Swamiji Will be Observing Ekant (Mauna) for a period of seven days from **27th of April (Saturday) to 3rd of May 2024 (Friday)**. This is for the information of all devotees.

FOR INFORMATION TO ALL DEVOTEES / LAITY

H. H. Swamiji's Ekanta (Mauna) Dates April 2024 – March 2025

This is to inform all devotees / laity that H. H. Swamiji Will be observing Ekanta (Mauna) on the following dates. Devotees / laity are requested to take note of the same while planning their travel.

NOTE: For further updates, kindly visit <https://chitrapurmath.net/events>

Date and Day, 2024	Tithi
7th April, Sunday	Phalguna Kr 13/14
8th April, Monday	Phalguna Kr 30
17th April, Wednesday	Chaitra Sh 9
7th May, Tuesday	Chaitra Kr 14
8th May, Wednesday	Chaitra Kr 30
17th May, Friday	Vaishaka Sh 9
5th June, Wednesday	Vaishaka Kr 14
6th June, Thursday	Vaishaka Kr 30
15th June, Saturday	Jyeshtha Sh 9
4th July, Thursday	Jyeshtha Kr 14
5th July, Friday	Jyeshtha Kr 30
15th July, Monday	Ashada Sh 9
3rd August, Saturday	Ashada Kr 14
4th August, Sunday	Ashada Kr 30
14th August, Wednesday	Shravana Sh 9
2nd September, Monday	Shravana Kr 30
3rd September, Tuesday	Shravana Kr 30
12th September, Thursday	Bhadrapada Sh 9
1st October, Tuesday	Bhadrapada Kr 14
2nd October, Wednesday	Bhadrapada Kr 30
12th October, Saturday	Ashwija Sh 9
31st October, Thursday	Ashwija Kr 14
1st November, Friday	Ashwija Kr 30
30th November, Saturday	Kartika Kr 14
1st December, Sunday	Kartika Kr 30
9th December, Monday	Margashira Sh 8 / 9
30th December, Monday	Margashira Kr 30
31st December, Tuesday	Pushya Sh 1

Date and Day, 2025	Tithi
8th January, Wednesday	Pushya Sh 9
28th January, Tuesday	Pushya Kr 14
29th January, Wednesday	Pushya Kr 30
6th February, Thursday	Magha Sh 9
26th February, Wednesday	Magha Kr 13
27th February, Thursday	Magha Kr 14/30
28th February, Friday	Phalguna Sh 1
8th March, Saturday	Phalguna Sh 9
28th March, Friday	Phalguna Kr 14
29th March, Saturday	Phalguna Kr 30
16th March, Sunday	Phalguna Kr 2
17th March, Monday	Phalguna Kr 3

Page 1 of 1
26-03-2024

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www.chitrapurmath.net

SHRI SITARAM TEMPLE, ULLAL

APPEAL FOR DONATION

History of the temple:

- Construction commenced in 1827.
- Completion documented in the book "Chitrapur Saraswat Temples and Shrines" by Shri Ugran Sunder Rao.
- Progress of renovation and additional construction (2019) limited by paucity of funds.
- Temple brought under the management and administration of Shri Chitrapur Math (September, 2021).
- Present trustees appointed by H.H. Shrimat Sadyojat Shankarashram Swamiji, Mathadhipati of Shri Chitrapur Math.
- Construction/renovation gathered momentum (2021).
- In September 2023, plans for a complete Jirnodhara and Punar Pratishtha of the temple were put into place with the Blessings of H. H. Swamiji.



How to donate:

INDIAN CITIZENS ONLY – RESIDENT IN INDIA AND NON – RESIDENTS, HOLDING INDIAN PASSPORTS CAN DIRECTLY REMIT THEIR DONATIONS THROUGH NEFT / RTGS TO:

ACCOUNT NAME: SHRI SITARAM TEMPLE-ULLAL.
CURRENT ACCOUNT NO: 40827546510
STATE BANK OF INDIA, ATTAVARA BRANCH
IFSC CODE: SBIN0001919

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SHRI SITARAM TEMPLE IS NOT REGISTERED WITH FCRA HENCE DONATIONS CANNOT BE ACCEPTED FROM FOREIGN PASSPORT HOLDERS.



Renovation & reconstruction plan:

- Complete reconstruction of the Suttu Pauli structure around the Garbha Gudi.
Estimated Cost: **Rs. 1.50 Crores.**
- Requirement for current phase of renovation: **Rs. 15 lakhs.**
- Additional expenses to be incurred for Pratishtha: **Rs. 10 lakhs.**
- Date of Pratishtha: Expected during April 2024.
- The renovated Garbha Gudi will be the abode to Sannidhi-s of these Devata-s:
- Shri Sita Rama Lakshmana
- Shri Anjaneya (with Sanjivani Shakti)
- Shri Venkateshwara with Shri Devi & Bhu Devi
- Shri Mahaganapati
- Shri Durga Parameshwari
- Shri Kalia Mardana Krishna

Donors are requested to email the attached Donor Direction Letter (DDL) duly filled in, along with remittance details to bellaresailesh@gmail.com for an acknowledgement and receipt, with copy to scm_donor_cell@gmail.com, for any further assistance that you may need.

DEEPAK ULLAL RAO, TRUSTEE
HARISH G KALBAG, TRUSTEE

ANSHUL ULLAL, TRUSTEE

SATISH TONSE, TRUSTEE
SHAILESH BELLARE, TRUSTEE

Donor Direction Letter

Date: _____

To:
The Trustees,
Shri Sitaram Temple,
Ramkunj Complex, Shri Ramakshetra,
Temple Road, Ullal, Mangalore-575020

Dear Sirs,

I/We, _____ wish to donate
(Last Name/ Surname) (First Name) (Middle Name)
a sum of Rs _____ (in words _____ only)
vide cheque/ Demand Draft/ NEFT/ RTGS No. _____ dated _____ drawn on
_____ Bank, _____ Branch.

1. The Donation is towards "Temple Renovaton and Reconstructon" project.

I/We request you to kindly accept the donation and issue me/us the Official receipt. We understand and accept that this donation will NOT qualify for deduction under Section 80-G of the Income Tax Act.

- i. I/We hereby certify that the sources of funds used for the purposes of making the aforesaid donation have been obtained from verifiable sources and are not a subject matter of any investigations initiated by any regulatory authority whether in India or otherwise.
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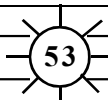
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(Country Code) (Area Code) (Phone Number) (Country Code) (Phone Number)

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Pan Card # _____ **Aadhar Card #** _____
(Kindly attach self-attested photocopies of the above)

Non-Resident Indians holding Indian Passport are required to submit self-attested copies of their **Pan Card** and **Aadhar Card** apart from their passport details :

Passport #: _____

Name of Country: _____
(Kindly attach self-attested photocopies of Photo page and Address page)

I/We have read and accepted the Donation policy of your institution. I/ We also acknowledge that Shri Sitaram Temple Trust , Ullal is under no obligation to publish or display my/our name/s as donors.

Thank you,
Yours faithfully,

(Signature)



KODIĀL CHĀTURMĀSA – 2024

INVITATION

28th

Chāturmāsa Vratam

Krodhī Saṁvatsara

by

**H.H. Shrīmat Sadyojāt
Shaṅkarāshram Swāmījī,
Mathādhipati**

of

**Shrī Chitrāpur Math
Shirālī**

Uttara Kannaḍa District, Karnāṭaka

21-07-2024 Sunday, Āshādhā-Pūrṇimā
(Vyāsapūrṇimā / Gurupūrṇimā)

to

18-09-2024 Wednesday, Bhādrapada Pūrṇimā

at

Shrī Chitrāpur Math

Shrī Vāmanāshram Samādhī Math

Gaṇapathy Temple Road, Maṅgaḷūru – 575 001 D.K.

KODIĀL CHĀTURMĀSA COMMITTEE – 2024

Shrī Chitrāpur Math

Shrī Vāmanāshram Samādhi Math

Gaṇapathy Temple Road, Maṅgaḷūru – 575 001. ☎ 0824-242 7212 / 2441 677

E: kodialchaturmasa2024@chitrapurmath.net.in

Jai Shaṅkar, Sādhaka-s

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, Mathādhipati, Shrī Chitrāpur Math, Shirālī have graciously consented to observe Their **28th Chāturmasa Vratam** in the Hallowed Precincts of Samādhi Math, Maṅgaḷūru from **21st July 2024 to 18th September 2024**.

You are cordially invited to attend all the functions with your family and friends and receive the blessings of Lord Bhavānīshaṅkar, our revered Guruparamparā and H.H. Swāmījī.

We look forward to your enthusiastic co-operation and participation in large numbers in all the functions to make this Chāturmasa a memorable and unforgettable event. Please refer to the list of Special Sevā-s on page 5 and book your Sevā-s.

Conveners

Yellore Rāmkishore Rāo

Bhavānī Shaṅkar Kaṅḍlur

AND COMMITTEE MEMBERS

PROGRAMME

SATURDAY, 20TH JULY 2024

- 6.30 pm Purapravesha
Arrival of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī from Shirālī. Receiving H.H. Swāmījī at Lower Carstreet with Vedaghoshā and escorting H.H. Swāmījī in procession to Samādhi Math.
- 7.00 pm Arrival of H.H. Swāmījī at Samādhi Math.
Pādaprakṣhālana, Pūrṇakumbha Swāgata with Vedaghoshā.
Dhūl bheṭ
Welcome Song
Welcome Speech by Convener, Chāturmāsa Committee
Āshīrvachana by H.H. Swāmījī
- 7.30 pm Dīpanamaskāra
- 8.00 pm Rātri Pūjā with Aṣṭāvadhāna Sevā
- 9.00 pm Prasāda Bhojana

SUNDAY, 21ST JULY 2024

- 8.00 am Sāmūhika Prārthanā
- 9.00 to 11.30 am Maṇḍala Pūjā & Shrī Vedavyāsa Pūjā by H.H. Swāmījī
- 12.00 pm Mahāpūjā, Maṅgalārati
- 12.15 pm Welcome address by Convener
Dharmasabhā
Āshīrvachana by H.H. Swāmījī
Shrī Pādukā Pūjana by Conveners of Chāturmāsa Committee & laity
Tīrtha Vītarāṇa
Paṭṭakāṇikā Arpaṇa
Shrī Bhikṣhā Sevā
Prasāda Bhojana
- 7.00 pm Dīpanamaskāra
- 8.00 pm Rātri Pūjā with Aṣṭāvadhāna Sevā
- 9.00 pm Prasāda Bhojana / Phalāhāra

DAILY PROGRAMME

Special programmes will be announced on specific days

6.00 a.m.	Shrī Bhavānīshaṅkar Suprabhātam
8.00 a.m.	Gāyatrī Anushthāna
9.00-11.00 a.m.	Sāadhanā Pañchakam
11.00-11.45 a.m.	Bhajana Sevā by Sādhaka-s
12.00 p.m.	Mahāpūjā, Maṅgalārati
12.30 p.m.	Shrī Pādukā Pūjana*, Tīrtha Vītarāṇa, Shrī Bhikshā Sevā *
1.00 p.m.	Prasāda Bhojana
3.00-4.30 p.m.	Guruparamparā Charitra Pathana and Vimarsha by Sādhaka-s
5.00-6.30 p.m.	Cultural programmes by Sādhaka-s
7.00 p.m.	Dīpanamaskāra Shiva Pūjana / Devī Pūjana by H.H. Swāmījī
8.00 p.m.	Maṅgalārati followed by Ashāvadhāna Sevā
9.00 p.m.	Prasāda Bhojana / Phalāhāra

Note: **Shrī Pādukā Pūjana & Shrī Bhikshā Sevā can be performed on Thursdays and Sundays.

CHĀTURMĀSA VRATA SAMĀPTI PROGRAMME

Wednesday, 18th September 2024

6.00 a.m.	Shrī Bhavānīshaṅkar Suprabhātam
8.00 a.m.	Gāyatrī Anushthāna
9.00-11.00a.m.	Sāadhanā Pañchakam
11.30 a.m.	H.H. Swāmījī performs Pūjana at H.H. Shrimad Vāmanāshram Swāmījī's Samādhi
12.00 Noon	Mahāpūjā, Shrī Pādukā Pūjana, Tīrtha Vītarāṇa, Shrī Bhikshā Sevā followed by Prasāda Bhojana
5.30 p.m.	Gaṅgā Pūjana at Sultān Battery on river bank Sīmollaṅghana by boat to Taṅṅirubāvi and back
7.00 p.m.	Route: Shobhā Yātrā starts from Gaṇapathy High School, GHS Cross Road, Srī Rām Mandir, Temple Square, Field Street, Doṅgerkery Veikaṭramaṇā Temple, New Chitrā Talkies, Basavanaguḍi Road, Chāmara Galli, Lower Car Street, Car Street, Temple Square and back to Samādhi Math
11.00 p.m.	a) Pādukā pūjana by Convener and President, Standing Committee b) Ābhāra-pradarshana and Kshamāyāchanā by Convener c) Sambhāvanā to Vaidika-s d) Address by President, Standing Committee e) Āshīrvachana by H.H. Swāmījī f) Prasāda Bhojana / Phalāhāra

SEVĀ-S DURING CHĀTURMĀSA – 2024

MAṄGALŪRU

SPECIAL SEVĀ-S

Sl. No.	Sevā Name	Contribution
1.	Mahā Poṣhaka (Shiyāābhishheka at H.H. Shṛīmad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shṛī Kṛṣṇa Sannidhi, Sevā at Shṛī Umāmāheshwar Sannidhi, Sevā at Shṛī Dattātṛeya Sannidhi, Santarpaṇa Sevā, Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā + Memento)	₹50,000
2.	Poshaka (Shiyāābhishheka at H.H. Shṛīmad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shṛī Kṛṣṇa Sannidhi, Sevā at Shṛī Umāmāheshwar Sannidhi, Santarpaṇa Sevā, Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā)	₹25,000
3.	Yajamāna Sevā (Shiyāābhishheka at H.H. Shṛīmad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shṛī Umāmāheshwar Sannidhi, Santarpaṇa Sevā, Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā)	₹15,000
4.	Sevā Kartā (Shiyāābhishheka at H.H. Shṛīmad Vāmanāshram Swāmiji Samādhi Sannidhi, Santarpaṇa Sevā, Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā)	₹10,000
5.	Santarpaṇa Sevā (Santarpaṇa Sevā, Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā)	₹5,000
6.	Upāhāra Sevā (Breakfast, Shṛī Pādukā Pūjana & Shṛī Bhikṣhā Sevā)	₹3,000
7.	Sarva Sevā at Maṅgalūru (All Sannidhi Sevā at Samādhi Math and Shṛī Umāmāheshwar Temple, Maṅgalūru)	₹700

DETAILS OF ACCOUNT OF KODIĀL CHĀTURMĀSA COMMITTEE 2024

Name of Beneficiary : Kodial Chaturmas Committee - 2024
Name & Address of Bank : SVC Co-op Bank Ltd.
GHS Road Branch, Mangalore-575001
Account Number : 300003000010150
IFSC Code : SVCB0000096

Note: Overseas sādha-s may send their queries to the Donor Facilitation Cell at scm.donor.cell@gmail.com

Reception & Sevā Committee : Girish Kāpnāḍak ☎ 9113690141
Accommodation & Hospitality : Maṅgaldās Gulvāḍy ☎ 9448858557
Cultural Committee : Devdās Nāgarmat ☎ 9886316055

Conveners

Yellore Rāmkishore Rāo
+91 9448144302

Bhavānī Shaṅkar Kaṅḍlur
+41798937113

Email : kodialchaturmasa2024@chitrapurmath.net.in



Shrīmad Vāmanāshram Swāmījī's Samādhi Sannidhi



Shrī Chitrapur Math
Shrī Vāmanāshram Samādhi Math
Maṅgaḷūru – 575001 Dakṣiṇa Kannaḍa

Vajaman Seva for Shashthitama- abdaprāpti-utsavaḥ Homa-s

Vaishākhā Shukla Navamī - Friday, 17th May 2024

As part of the Shashthitama- abdaprāpti-utsavaḥ yearlong celebrations of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, Shree Chandikā Homa will be conducted on Vaishākhā Shukla Navamī (Friday, 17th May 2024) at Shrī Chitrāpur Math, Shirālī.

Sādhaka-s who wish to offer Yajamāna Sevā may register their names with The Manager, SCM by sending an email to seva@chitrapurmath.in. **The last date for accepting Yajamāna Sevā of Rs 12,500/- is 15.05.2024.**

Mode of payment:

1. Payments can be made online at <https://rzp.io/l/Yajamana>

2. Make Bank transfer to:

Account Number for Remittance by INDIAN NATIONALS (ONLY for Indian passport holders)

Name of Beneficiary : SHRI CHITRAPUR MATH

ADDRESS : CHITRAPUR, SHIRALI 581354

Name and address of Bank : SVC BANK LTD, Chitrapur, Shirali

Type of A/c : OD (Overdraft)

A/C Number : 107120960000009

IFSC Code : SVCB0000071

E-MAIL Id : seva@chitrapurmath.in

NOTE: Persons holding foreign passport may contact FCRA Department (fcra.team@chitrapurmath.net.in) or Accounts Dept (acct.s Shirali@chitrapurmath.in) for the FCRA account number.

For any queries, devotees may contact landline numbers 08385 258 756 or 08385 258 368.

In Sevā

Shrī Praveeṇ Kaḍḍe

President, Standing Committee - Shrī Chitrāpur Math

Little Ravikiran – Chaitra 2024

Swamiji Says...

"Work out of strength. That strength comes not from arrogance or insistence, but from belonging – I belong to Shiva, I belong to the Guru. This is eternal. This will never leave you."

H.H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

Suraj was busy playing with his friends when Ajju finished his evening walk. "Suraj, don't you want to practise for your music competition? It's almost dinner time now. Let's go home."

"Ajju, please give me 10 minutes more," Suraj pleaded.

Summer holidays were over and the new academic year had started, but Suraj was still in a holiday mood. The school's inter-house music competition was just around the corner. Every year, Suraj represented his house and won. But this year, Ajju was concerned that he did not seem to care enough.

"You have been procrastinating for so many days! Have you even decided what you want to play?" asked Ajju. "Yes, I have. It's an easy song and I don't need practice," came the reply.

"Now, let's not get overconfident. I haven't seen you practising even once in the last few months. At this rate, you'll be lucky to represent your house even."

"Please, Ajju, relax! Our house comes first every year because of me. Of course, I'll be selected," Suraj retorted.

"Now, now, my child. Tread carefully. You are beginning to sound arrogant," cautioned Ajju.

"It's not arrogance, Ajjju. I truly am the best in school. But more importantly, I have been praying every night. Didn't you tell me that every problem can be overcome with prayer? I am confident that with Swamiji's Blessings, everything will go well."

"Very well then. See you at the dinner table in 10 minutes," said Ajjju, as he walked back home. Ajjju knew that some lessons must be learnt the hard way, so he allowed Suraj to have his way.

On the eve of the selections, Suraj began his keyboard practice. It had been over 4 months since he had played it. To his dismay, he found that his fingers were not as nimble as before. He was making too many mistakes! So, he practised over and over again. That night, he prayed hard before going to bed.

When Suraj returned from school the next day, he sat quietly beside Ajjju. "You were right. I am sorry I did not listen to you," he said sadly.

"What happened, my child? Were you not selected for the competition?" asked Ajjju.

"I was the last to be selected, Ajjju, and that too because Aarav was absent today. My teacher said that I need a lot of practice."

"Well, the competition is a week from now. You still stand a good chance if you are willing to give it your best," Ajjju reassured him. "Hmm..." Suraj nodded.

"It is good to be confident, my dear. But that confidence should not come from thinking you are superior to others. In an ever-changing world, such confidence is only temporary. Instead, let that confidence and strength come from belonging to God, belonging to Pujya Swamiji. Think of yourself as a mere instrument in His hands. Everything you have, including your talent, is a gift from Him, and you must hone it to the best of your ability. Whatever you do, do it with sincerity. Put in your best efforts, without any expectation or insistence about the outcome, and then, offer it to Him."

As Ajjju spoke, Suraj listened attentively, absorbing every word. He

then practised in all earnest for the rest of the week. On the day of the competition, he remembered Pujya Swamiji before beginning his piece. He then played the keyboard with all his heart, as though he was playing it only for Pujya Swamiji, without any worry about its outcome. That day, he experienced a deep sense of fulfilment that he had never experienced before.

Are you wondering if Suraj won the competition? Well, after experiencing the sheer joy of playing the keyboard with all his heart for Pujya Swamiji, could there have been a better reward?

Kavyanjali: Prahlad's Faith

Vicissitudes come with ebb and flow
Thou are constant through joy and woe
Unflinching faith is my only strength, I know
In thee I surrender, in thy presence, I grow.

During the rule of Hiranyakashipu's might
The Gods themselves recoiled in fright
A tyrant he was, though blessed with a boon
Of a death with conditions many - could there be a riddance soon?

Immortality the asura had sought
And the gods were distraught
Hiranyakashipu was getting mightier each day
He inflicted evil through night and day

A torrent of wicked he showered on his son
For having the audacity, he chose to shun
Meanwhile, Prahlad devotedly prayed
He worshipped Lord Vishnu, unruffled and unswayed

Livid with rage, he ordered the child to be killed
Threw him off a cliff and employed assassins skilled,
Let wild elephants loose and fed him poisons potent
Summoned Holika to burn him in the pyre with death intent.

Unsuccessful his plans proved to foil
Harm steered clear of Prahlad despite the intense toil
To prove to his son, that 'faith' he could shake
One fateful day, a pillar he did break

The pillar broke apart with a tremendous blast
But Prahlad's faith was resolute and steadfast
Vishnu, in the avatar of Narasimha, arose
Seeing the man-beast, Hiranyakashipu froze

The great asura trembled with fright
Since it was neither day nor night
The terrible avatar he watched with fear
The asura knew that his end was near

Prahlada had with his faith shown
That the Lord will always help his own
No harm will befall one nor any wrong
When to the Lord, you belong!



Shiva Purana – Somnath - The First Jyotirlinga

The great king Daksha gave 27 of his daughters in marriage to Chandra Deva. However, the jubilant happiness of the newlyweds did not last

forever. Chandra loved Rohiṇi more, while he neglected the others. When they could not bear it anymore, the other wives woefully sought refuge with their father.

Daksha wanted all his daughters to be happy. So, he went to Chandra and explained, "You have been devoted to Rohiṇi while ignoring the others. You should be impartial to all. Henceforth, you should treat them all equally."

Chandra did not follow the advice. He continued to favour Rohiṇi. Finally, the other wives were so upset that they had to request their father, Daksha, to take stronger action. When reasoning failed, he cursed Chandra that he would waste away. Chandra started losing his lustre and began to wane. He was distraught and so were the other devata-s and rishi-s. Indra and Vashishta led them to Brahma.

Brahma answered their prayers with, "Chandra has committed a mistake and so Daksha has cursed him. What is done cannot be reversed, it has to be remedied. Go to the great land of Prabhas and propitiate Shiva with Mṛtyunjaya yajna, incessant prayers and penance. If satisfied, Shiva will cure the disease."

The devata-s and rishi-s took Chandra Deva to Prabhas. There, they invoked the holy waters of Saraswati and other rivers and consecrated an earthen Shiva lingam. Leaving Chandra to perform the Mṛtyunjaya rites, the devata-s and rishi-s returned to their abodes. Chandra performed the penance incessantly, reciting the Mṛtyunjaya mantra over a hundred million times with single-minded devotion. Thus propitiated, Shiva manifested, "Chandra! I am pleased and shall grant you a boon."

Chandra was overjoyed to see Shiva, "O Mahadeva! Let not my body decay. Pardon my faults."

Shiva replied, "You will decline in phases steadily for one fortnight and increase in phases steadily in the next."

The devata-s and rishi-s also appeared and blessed Chandra. They bowed to Shiva and offered prayers. "O Mahadeva! Stay here with Devi" they pleaded. Delighted, Shiva established himself as

Someshwara in Prabhas to increase the glory of Chandra and thereby the region too.

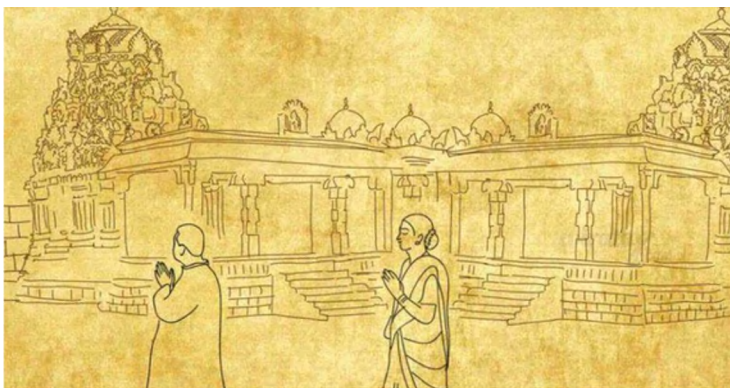
Thus, was established the first Jyotirlinga, Somnath, which continues to be a *tirtha sthana* even today.

Ammi Shikyaan - Let's learn together!

We perform a 'Pradakshina' when we go to a temple. It is going in a clockwise direction around the deity. The Lord is in the centre and keeping Him in as the focal point, when we go around, we are seeking His Grace at all points in our lives. The *vigraha* constantly emanates energy in all possible directions. So, as we do the pradkashina, we receive that divine power from all the directions. We are thus rejuvenated and armed with this strength; we are ready to face the challenges of life!

After we chant the Deepanamaskar and after the completion of *puja*-s, we do pradakshina around ourselves too. That is, we rotate on the spot and then offer our *pranams*. We do so to recognise and remember that the divine is within us. What a beautiful way to reinforce that the divine resides within us!

Going ahead, shall we remember all this as we do the Pradakshina?



Credits:

Little Ravikiran created with love by Nishtha Naimpally, Pratima Rege, Chandrima Kalbag, Namrata Heranjal and Jyothi Bharat Divgi

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at

[littleravikiran@gmail.com](mailto:little Ravikiran@gmail.com)

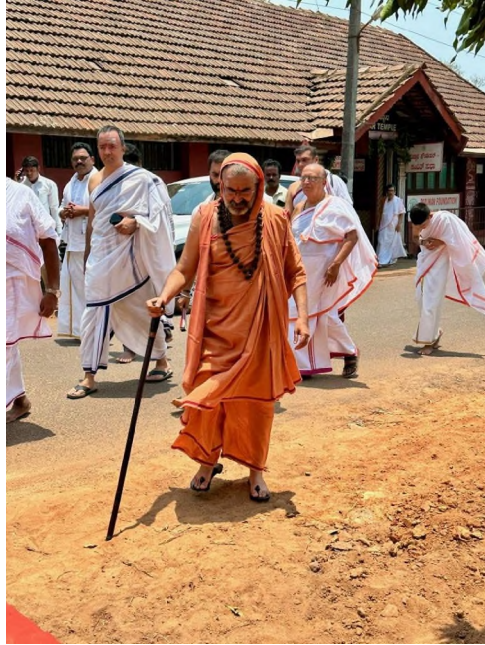
Your feedback is important to us!



Visit to Tonse Pai Family Pratishthan, Tonse on 13-4-24.
(Courtesy: Anushravas)



Visit to Tonse Pai Family Prathishthan, Tonse on 13-4-24.
(Courtesy: Anushravas)



Shila Nyās of new shops' building at Shirali on 9-4-2024.
(Courtesy: Anushravas)



Shila Nyās of new shops' building at Shirali on 9-4-2024.
(Courtesy: Anushravas)



Shri UmaMaheshwar Temple, Mangaluru.
(Photo by Shri Guru Kadle)



**Punarpratishtā of Parivāra Devatās at Shri UmaMaheshwar Temple,
Mangaluru on 4-4-2024.**
(Photo by Shri Guru Kadle)



**Punarpratishtā of Parivāra Devatās at Shri UmaMaheshwar Temple,
Mangaluru on 4-4-2024.
(Photo by Shri Guru Kadle)**



**Punarpratishtā of Parivāra Devatās at Shri UmaMaheshwar Temple,
Mangaluru on 4-4-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)**



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**Punarpratishtā of Parivāra Devatās at Shri UmaMaheshwar Temple,
Mangaluru on 4-4-2024.**

(Photo by Shri Guru Kadle)



Pratishtā Homa in progress.
(Photo by Shri Shri Guru Kadle)



**Planting of Magnolia Champaka at Shri UmaMaheshwar Temple,
Mangaluru on 4-4-2024.**
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Planting of Magnolia Champaka at Shri UmaMaheshwar Temple, Mangaluru on 4-4-2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



At Shri UmaMaheshwar Temple, Mangaluru on 4-4-2024.
(Photo by Shri Guru Kadle)



Visit to Kanchina Durga Parameshwari Temple,
Gudihittal, Shirali on 1-4-2024.
(Courtesy: Anushravas)



Visit to Kanchina Durga Parameshwari Temple,
Gudihittal, Shirali on 1-4-2024.
(Courtesy: Anushravas)



Visit to Kanchina Durga Parameshwari Temple,
Gudihittal, Shirali on 1-4-2024.
(Courtesy: Anushravas)



Visit to Shri Vanadurga and Shri Mahalāsā Nārāyani Temple,
Tenkinidiyooru on 30-3-2024.
(Courtesy: Anushravas)



Visit to Shri Vanadurga and Shri Mahalasa Nārāyani Temple,
Tenkinidiyooru on 30-3-2024.
(Courtesy: Anushravas)



Visit to Shri Vanadurga and Shri Mahalasa Nārāyani Temple,
Tenkinidiyooru on 30-3-2024.
(Courtesy: Anushravas)



**Āshleshā Bali Poojā at Shri UmaMaheshwar Temple,
Mangaluru - Pratishtā Vardhanti Celebrations - 23rd March, 2024.
(Photo by Shri Damble Ganesh Rao, Mangaluru)**



Visit to Shri Janardan Temple, Manki on 22-3-2024.
(Courtesy: Anushravas)



Visit to Shri Janardan Temple, Manki on 22-3-2024.
(Courtesy: Anushravas)



Visit to Shri Janardan Temple, Manki on 22-3-2024.
(Courtesy: Anushravas)



**Inauguration of LOLA Boutique Hotel, Manki on 22-3-2024.
(Courtesy: Anushravas)**