

# THE CHITRAPUR SUNBEAM



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। दुर्गे दुर्घट भारी तुजविण संसारी ।

। अनाथनाथे अंबे करुणा विस्तारी ॥



**Sharadiya Navaratri Ashwija Shukla Pratipadā (Day 1)  
Alankār of Devi Bhuvaneshwari at SCM, Shirali on 3-10-2024  
(This and the following eight photos were clicked  
by our venerable Bhatmam-s at SCM, Shirali).**



**4th October - Sharadiya Navaratri Dwitiya, Alankar of  
Devi Srivalli Bhuvaneshwari.**



5th October, Ashwija Shukla Tritiya (Day 3)  
Alankar of Devi Srivalli Bhuvaneshwari.



6th October-Today's (Day 4) Alankar of Devi Srivalli Bhuvaneshwari-  
Saundarya Lahari in Orange.



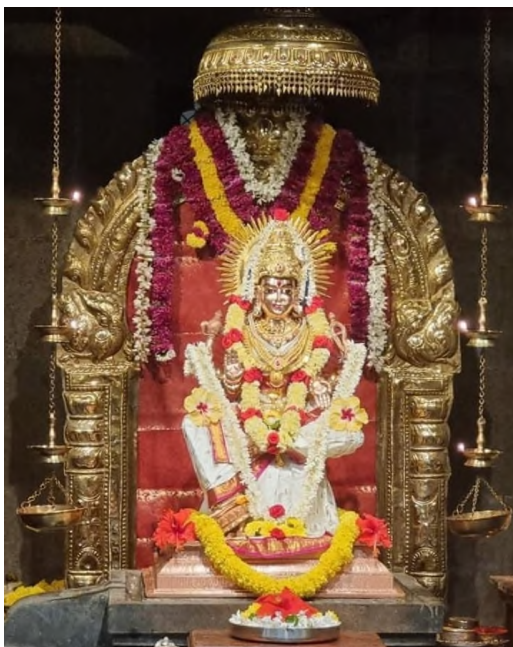


7th October- Devi Srivalli Bhuvaneshwari -  
Ashwija Shukla Panchami (Day 5).



8th October-Ashwija Shukla Shashti (Day 6) Today's Alankar of  
Devi Srivalli Bhuvaneshwari.





9th October - Today's Alankar of Devi Srivalli Bhuvaneshwari.



10th October, Navaratri Utsav (Day 8)  
Alankar of Devi Srivalli Bhuvaneshwari.



**11th October- Ashwija Shukla 9 (Day 9)-  
Alankar of Devi Srivalli Bhuvaneshwari.**



**Shivārpana of Pushparatha at SCM, Shirali on 11-10-2024.  
(Courtesy: Anushravas)**



**Shivārpana of Pushparatha at SCM, Shirali on 11-10-2024.**  
(Courtesy: Anushravas)



**Durga Namaskar at SCM, Shirali on 11-10-2024.**  
(Courtesy: Anushravas)





**Durga Namaskar by H. H. Swamiji at SCM, Shirali on 11-10-2024.**  
(Courtesy: Anushravas)



**Shami Pujana by H. H. Swamiji at SCM, Shirali on 12-10-2024.**  
(Courtesy: Anushravas)



**Shami Pujana by H. H. Swamiji at SCM, Shirali on 12-10-2024.**  
(Courtesy: Anushravas)



**Vāhana Poojā at SCM, Shirali by H. H. Swamiji on 12-10-2024.**  
(Courtesy: Anushravas)

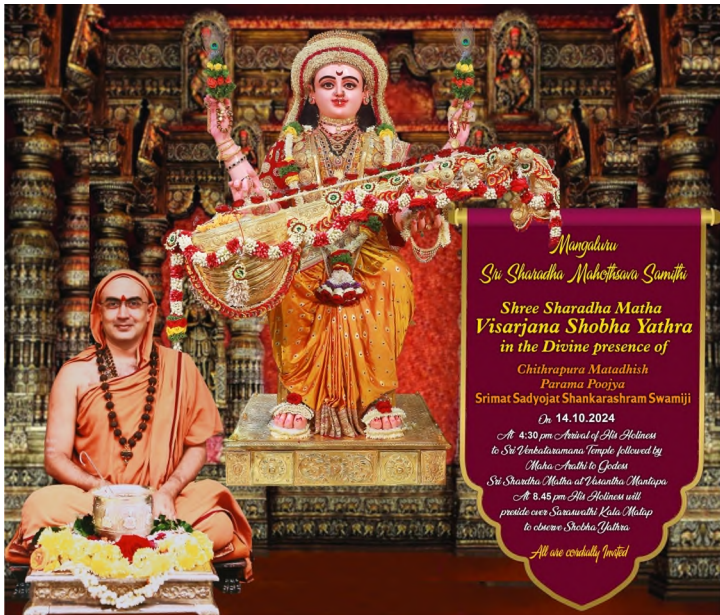


Vāhana Poojā at SCM, Shirali by H. H. Swamiji on 12-10-2024.  
(Courtesy: Anushravas)



Vāhana Poojā at SCM, Shirali by H. H. Swamiji on 12-10-2024.  
(Courtesy: Anushravas)





**Shree Shāradā Mātā Visarjan Shobhā Yātrā at Āchārya Math,**  
**Shri Venkataramana Temple, Car Street, Mangaluru on 14-10-2024.**  
*(Photos by Shri Manjunath Shenoy, XL Studio, Mangaluru)*



**H. H. Swamiji at Āchārya Math.**  
*(Photos by Shri Manjunath Shenoy, XL Studio, Mangaluru)*



**Performing Mahāmangalārati to Shāradā Mātā**  
(Photos by Shri Manjunath Shenoy, XL Studio, Mangaluru)



**H. H. Swamiji at Āchārya Math.**  
(Photos by Shri Manjunath Shenoy, XL Studio, Mangaluru)





**H. H. Swamiji at Āchārya Math.**  
*(Photos by Shri Manjunath Shenoy, XL Studio, Mangaluru)*



**Vastra Samarpan at Āchārya Math.**  
*(Photos by Shri Manjunath Shenoy, XL Studio, Mangaluru)*





**Jalābhisheka in Swami Vamanashram Sannidhi, Mangaluru  
on 15-10-2024.**  
(Courtesy: Anushravas)



**Jalābhisheka in Shri Venugopal Sannidhi, Mangaluru  
on 15-10-2024.**  
(Courtesy: Anushravas)



**Jalābhisheka in Shri UmaMaheshwar Sannidhi, Mangaluru  
on 15-10-2024.  
(Courtesy: Anushravas)**



**Deepa Prajvalan at 'Pratishtha' - Anushthāna Sannidhi of  
Shrimad Vamanashram Swamiji at Mangaluru on 16-10-2024.  
(Photo by Shri Damble Ganesh Rao)**



**Deepa Prajvalan at 'Pratishtha' - Anushthāna Sannidhi of Shrimad Vamanashram Swamiji at Mangaluru on 16-10-2024.**  
(Photo by Shri Damble Ganesh Rao)



**Deepa Prajvalan at 'Pratishtha' - Anushthāna Sannidhi of Shrimad Vamanashram Swamiji at Mangaluru on 16-10-2024.**  
(Photo by Shri Damble Ganesh Rao)





**“Oudumbara Namastubhyam” -  
H. H. Swamiji with the sacred fig tree at Mangaluru.  
(Photo by Shri Damble Ganesh Rao)**



**Kojagiri Lakshmi Pujan on the night of 16-10-2024 at Mangaluru.  
(Photo by Shri Damble Ganesh Rao)**

# THE CHITRAPUR SUNBEAM :- OCTOBER 2024

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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

YAJNAVALKYA AND MAITREYI

स होवाच याज्ञवल्क्यः- प्रिय बतारे नः  
सती प्रियं भाषसे। एह्यास्व। व्याख्यास्यामि ते।  
व्याचक्षाणस्य तु मे निदिध्यासस्व- इति॥

Yajnavalkya said to Maitreyi: Ah, dear as you are to us, dear is what you say, Come, sit down. I will explain to you. Attend well when I am explaining to you.

स होवाच - न वा अरे पत्युः कामाय पतिः प्रियो भवति।

आत्मनस्तु कामाय पतिः प्रियो भवति

He said: Not indeed for the love of a husband is the husband dear. But, for the love of the self is the husband dear. He makes similar statements about wife, sons, wealth, Brahminhood, Kshatriyahood, the whole world, gods and creations.

न वा अरे सर्वस्य कामाय सर्व प्रियं भवतलि।

आत्मनस्तु कामाय सर्व प्रियं भवति

Not indeed for the love of all is all dear. But, for the love of the self is all dear.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.





# **SWAMI ANANDASHRAM**

## **UNFORGETABLE REMINISCENCES**

### **THE COMPASSIONATE GURU**

**by SHANTI CHIKERMANE**

In the summer of 1954 we were in Madurai and when my father Dr Ullal Maruthi Rao announced our impending trip to Kodaikanal, we were exultant.

Apart from the excitement of going to a hill station in summer, there was something greater to look forward to - darshan of Pujya Swami Anandashram, who had been there with a Bhanap family for some time to regain His health.

Father being an ardent devotee of Swamiji took us for His darshan soon after we landed there. He invited Swamiji to honour us with His stay on his return journey but added hesitantly, "There are rumours that transfers will take place soon but I hope orders won't come for some more time," Swamiji smilingly quipped "You need have no worry on that score. We will come and stay at yours on our way back. Things don't move that fast in government." We were then living in the government bungalow of District Medical Officer. It was a large one and the first floor which was unused was readied for Swamiji's stay.

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**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.**

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A few weeks later, Swamiji with His retinue and a few Bhanap families came to Madurai. Swamiji was received with due honours. There was festivity in the air for the next three days. His divine presence and the Pujas to Lord Bhavanishankar, infused divinity and elevated the whole atmosphere of the place.

My father took Swamiji to Algerkoil, the Meenakshi Temple and to Tirupurankuram, where there is a cave temple.

On the eve of Swamiji's departure the hall upstairs was packed with people and Puja of Lord Bhavanishankar was being performed. Suddenly there was a bustle and all heads turned to see the intruder, our dog Soma, who went bouncing and stood very close to the bhatji, its face reflecting joy and merriment, tail wagging vigorously, looking at Swamiji and others.

My father's face froze with fear and embarrassment, lest Soma's unclean presence mar the Puja rituals.

**Swamiji immediately sensed my father's discomfiture and said reassuringly 'when Lord Dattatraya's Puja is going on, who should come but His devotee!' This remark eased my father's anxiety at once.**

This small incident shows how compassionate, broad minded and understanding our Swamiji was.

*(First published in Sunbeam, June - July 2002)*



## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Summary of the Ashirvachan delivered by  
His Holiness at Dadar Sabha on 28-12-1975)

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Today is the last day of our visit to any big Sabha on our official tour and an Upadesh by us has been programmed. We, too, have felt like speaking on something different from what we have spoken elsewhere. As you all know, wherever we have gone, we have been speaking on the Path of Devotion (Bhakti Mārg). Today, we want to share our innermost thoughts with you. The Mathadhipati or Dharma Guru is there for the welfare of the devotee and betterment of the people, to teach them how to walk on the Path of Dharma. Each one has his own Dharma, according to the time and clime and the aspirant's own preparedness.

Our scriptures are not like any ordinary reports. Our Vedas and Smritis tell us that whatever each and everyone adopts as a way of life, as a conduct for himself, according to the time and the clime and his own individual needs, itself constitutes Dharma for him. The scriptures tell us to observe Dharma. They tell us that Dharma is for the betterment of the people. Just as a mother or father strives for the betterment of their children, by telling the children what is good for them and what is not, so also our Vedas and Smritis tell us how to shape our lives. Having attained this human birth, we have to attain Eternal Happiness, that is realise our Self. This is



the primary objective before the Vedas and Smritis and we must bear this in mind always.

Why are people asked to pursue the path of Dharma? The scriptures tell us through beautiful Shlokas how we can put our lives to the best possible use for both social and spiritual purposes. Our ancients have explained beautifully that we should, firstly, have faith in Vedas and Smritis, that we should worship 'sajjan' people or persons who are spiritually-inclined. These are the great souls who have realised, for themselves, the true purpose of life, who have realised that we all are one, irrespective of our caste, creed, community, race and country. Such people see all alike and their goal in life is to strive for the betterment of humanity by seeing God in all as all.

You must have heard of 'Guru Parampara Charitra' by Umabai Arur which recites the glories of our Sadgurus. **This is a truly inspired work which she was prompted to do by the Lord.** It tells us what each of our Gurus did for the community, starting from Adi Parijnanashram Swamiji. Swami Parijnanashram-I used to strive for the welfare and wellbeing of the community, telling people what to do and what not to do. **This Charitra should be read with due reverence.** It tells us also of the suffering to which each of our Gurus was subjected. In the case of Srimad Shankarashram-I, even though our community then was small, many of our people did not even know that He was our Guru and He had to introduce Himself that He was their Guru! Shri Shankarashram attained Samadhi without any formal

adoption of a Shishya but our community elders remembered that there was a disciple ordained by Him at Kollur and they went and begged him to take over, because the Nagar rulers were again harassing the Saraswats for not having a Guru. Thus, Srimad Parijnanashram II was brought from Kallur and installed on the Peetha as our Guru.

The Guru Parampara Charitra teaches us that when we adopt someone as our Guru, He takes over our affairs and looks after us to His last breath. When Srimad Shankarashram II became our Guru, there was miracle at Mallapur. Swamiji was fond of conjee and once, on the 'Sarnaradhana' day of His Guru, the people forgot to serve Him conjee. Then, they found that the fire would simply not radiate any heat and the vode' could not be fried. When they brought this matter to the attention of Shankarashram Swamiji, the latter is said to have observed "How can that fire burn when the fire in our stomach is not quenched". This parable has a lesson for us. When you have accepted someone as your Guru, He becomes your preceptor and protector all your life. How can you ignore such a Guru in carrying out ritualistic worship? In Swami Vamanshram's time, the community elders became bold enough to accuse the Guru of 'maladministration' and demanded that He turn over the keys to the Shishya Swami (Krishnashram Swamiji). Vamanashram Swamiji flung the keys away and prayed to the Goddess to relieve Him of this life. **This incident also teaches us that once you have accepted a Guru, you must trust Him to do the**

**best thing for you. He knows what is good for you and what is not. The Gun also knows what is the best thing necessary for the Math. You must allow Him to carry out His will and should not try to interfere by telling the Guru what He should do and how.**

We all have taken human birth in order to attain Truth. We should first of all realise that we are here on this earth because of God's will and that we have to go somewhere from here. The Guru is there to work for the welfare of the society but, at the same time, it is not for society to dictate to the Guru, telling Him what He should do and how. We remember at Shirali, a man came to Anandashram Swamiji and sought His permission and His blessing for marriage within the same Gotra (sa-gotra). Swamiji gave the permission saying that the restriction on sa-gotra marriages might have been laid down by our ancients at a time when our community was very small and not to have inter-mingling of the same blood.

We do not seek any good for ourselves, we want only the good of the community. The people should realise this fact. You are known as Saraswats or real Saraswati-putrās and endowed with high intelligence. Yet because you cling to delusions, your learning is clouded. You must develop this latent power of reasoning to its full grandeur. If we occasionally throw a 'bombshell' here or there, in our Addresses to you, it is only intended to awaken this latent intelligence. Do not think that we have become 'modern' or have 'abandoned Dharma', simply



because we started the Abhinava Sammelan. This, too, was aimed at awakening our people to a new consciousness of their purpose in life. We want our people to come up in life, to learn to think for themselves and to elevate themselves spiritually.

Therefore, we have been preaching 'Dharma, Satya and Prema' wherever we have gone. But, merely listening to it or reading about it is not enough. You must carry it out, you must translate it into speech and translate speech into action. Only then can it be said that it has been worthwhile your having a Guru and the Guru having a Shishya Varga to look after. Therefore, resolve now itself to vindicate your human birth.

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## FESTIVALS IN NOVEMBER 2024

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### NOVEMBER 2024

02 Saturday	Go-Pujana
03 Sunday	Yama Dwitiya, Bhau Beej
10 Sunday	Janma Divasa of P. P. Shrimat Sadyojat Shankarashram Swamiji (as per tithi)
12 Tuesday	Jāgarani Ekādashī (Prabodhini)
13 Wednesday	Janma Divasa of P. P. Shrimat Sadyojat Shankarashram Swamiji (as per English calendar)
13 Wednesday	Prabodhotsava, Tulasi Pujana
15 Friday	Vanabhojana, Deepotsava at Shirali, Mallapur, Vittal and Kundapura
18 Monday	Vanabhojana, Deepotsava at Shri UmaMaheshwar Temple, Mangaluru
24 Sunday	Samārāadhanā at Shri Swami Vamanashram Sannidhi, Mangaluru
24 Sunday	Vanabhojana, Deepotsava at Shri Bhandikeri Math, Gokarna



# Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

## NAVASPANDANA

### THE JOURNEY OF A SAADHAKA

#### Anushasana in sadhana

There is this teacher, may be a music teacher or any other. He wants to rest in the afternoon. There are two rooms. In one room, he is resting. In the other room his disciples are sitting. He knows their nature, so tells them – “Do not talk loudly. Allow me to rest a bit for a couple of hours. Do not talk loudly, you sit in that room.” So, they talk softly. Someone else enters. “Oh, he is such a famous singer, where is he?” “He is inside.” Ok, I shall wait, I want to meet him.” “Fine, I shall wait. I want to meet him.” Then he asks. As soon as he talks a little loudly, they say- “Be quiet, Guruji has said do not talk loudly.” “So be it!” But this man is not used to sitting, waiting for two hours, without talking. He says, “Ok, let us not talk. Shall we sing a bhajana?” What do we say to this! He starts singing loudly, in all swara-s too. Why? The teacher is a singer, is it not? He assumes that he will be happy. The shishya-s have a doubt – “What has the Guruji told? We should not talk, he did not say whether we can sing a bhajana or not! what to do?” This is the doubt! – a very gross example. If such

a doubt arises, then shishyatva has not yet developed. Anushasana has not been imbibed. The meaning has not been understood! He has remained as raw as ever! We have been told not to talk, so we do not talk! We have not been told not to make any other noise, so we can make a noise! Did you understand? A very simple example. That is the calibre, that is the level of Anushasana. Some instructions can be given – this is to be done, that is not to be done and then as maturity develops, then teaching is also received. Why is this told? This is to be done! After that has been imbibed, he understands- Oh, this is so. If something that was banned, is done, then we make a mess. And if we do not do what is to be done, then a kind of weakness sets in. Whatever is told to be done, that builds up strength. He starts experiencing all this completely. A shishya living in the ashrama who has attained a level of maturity with such experiences, is told, “ Now go forth!” You have to enter the community. Prajatanam ma vyavachchetsih! Where? Get married, Beget children!

Samskara-s have to be propagated in the community, therefore, they are sent out with such blessings. Anushasanam comes from the heart. Otherwise, you do only whatever is told, and if not instructed...you have not understood the purport of the Anushasana, of the Adesha. Do you understand? This should not happen.

– Shirali 2019



## **Chaturmasyavrata Anushthana – a discipline for a sadhaka**

During Chaturmasya try to take up some Anushthana (discipline). How does one go about taking up an Anushthana? You have been doing japa regularly, then okay. To sit and complete one mala ... how much time does it take? This you should know. I asked, how much time does it take for you to complete five Mālās? That I don't know ... maybe five or ten minutes ... Not this way.... How much time does it take to complete five Mālās? Five minutes? Six minutes? Based on that, you can plan. Would it be possible to do ten Mālās a day? 50 Mālās a day? How much time will it take? Okay ... will I be able to give so much time? No ... it may be too much. Can I devote one hour day? 45 minutes? Okay ... extra. Then plan your sankalpa like this during Chaturmasa and it can be done in instalments. This time , Chaturmas is for three months due to the adhika masa. Avoid taking a sankalpa for 3 months. It may get disrupted. Depending on your daily routine, your travel schedule, you could take up one week at a time or for a month or even for 15 days. But that must be done. If you have decided on 25 Mālās daily, then 25 Mālās must be completed. One day 20 Mālās are done and then compensate with 30 Mālās on another day ... that will not do, it has been breached! You have to start afresh. So keep it realistic. What should be the sankalpa? Chanting of a stotra, without a doubt – the Devi kavacha or the

Shiva kavacha – it should be chanted aloud. This awakens the Shakti. With poise and correct breathing, you then perform the japa. This is extra – over and above, what is done daily. If this much is done – that would be good. You may want to consider taking up more austerities. But do so intelligently. Take on something extra, other than your regular routine. You can even take up the sankalpa one week at a time. In between if you are required to go out for two or three days, that is okay. Then start again. But in these three months, a lot should be done. And definitely come visit Shirali.

– *Shri Shiva Krishna Mandir Hubballi 2023*

### **Graceful Transformation of a Sadhaka**

So, we recognize that richness and to whom does it belong? It belongs to a Magnificent Shakti. And what belongs to me? I belong to that Shakti. That is enough! I will not try to express it. I want to be Her's ... to merge into Her. To become One with Her. Then the richness begins to manifest in the sadhaka's life too. Miracles happen. Pathos, the sadhaka himself does not understand. He will not be able to recognize it in himself. Others will recognize. That is the beauty! If he recognizes, it is good. If he does not, then it is even better! So, let it happen gracefully. So, you are not troubled by it, not burdened by it.

– *Karla 2023*

**(Transcribed by Shrikala Kodikal)**

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## NEVER GIVE ROOM FOR ANGER

Man has an inherent desire to be happy, and justifiably so. However, circumstances may change and events may not always pan out as he wishes. Someone or the other will keep troubling him, and that would make him furious too. He feels his efforts are nullified because of the trouble. As he thinks more on these lines, he gets even more infuriated.

In such a situation, he should remain with extreme caution, forget briefly the person causing trouble and reflect instead on his own disgruntlement.

He should realise that his anger will not only destroy his peace of mind but, if allowed to aggaravate, will also hinder any achievement. Further, it is detrimental to Dharma, Artha, Kama and Moksha and, does no good to anyone. Even grievous misdeeds could be averted if he were to control wrath.

If one were to reflect so, he would turn calm and quiet. If he then prays to the Lord with faith and calmness, the situation would become favourable. The person bothering him will also change for the better. Even if the other person were to trouble him again, he will understand that it was only due to his *pāpa karma* (sins) and that they are not binding on him in anyway.

No one has the power to avert what one rightfully deserves. A person who troubles others will perish by his own actions. His fall is as certain as a tree on the banks of a river slowly sliding and falling by itself on its side, thus averting the need to chop it.

अपकारिषु मा पापं चिन्तय त्वं कदाचन।

स्वयमेव पतिष्यन्ति कूलजाता इव दुमा।।

Our blessings for everyone to understand this well, not giving room to any indignation under any circumstance, and stay calm with firm faith in the Lord.

(Courtsey : Tattvaloka)

**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF  
DIVINE MASTER  
SHRI DAKSHINAMURTI**

(Continued)

**58) तपनोडुपलोचन :**

He who has Sun and Moon as his eyes.

The simple meaning of this statement is the *Virat-svarupa* in which various features of the Cosmic form are identified with corresponding limbs of an ordinary human body. Sun and Moon are the twin luminaries of the heavens that are compared to the eyes of *Viratpurusha*. The similarity obviously is the principle of light involved.

Eye is an instrument of seeing. The Lord sees through Sun and Moon may also mean that, day and night he is the witness of everything, of all phases of things bright or dark.

There is another idea : The Sun and the Moon are identified in the scriptures with the creative and sustaining forces of life. Surya is *prāna* (प्राण), Soma is *anna* (अन्न); the former creates life forms, that latter fills them with life-giving essence (रस) that comes through food etc. The sunlight is fierce and purifying, the moonshine is cool and exhilarating. One is *Sat* (सत्) and the other is *Ananda* (आनन्द) and



between them *Chit* (चित्) flourishes and flows as life. So, we find that the 'eyes of the Lord are enough to initiate and uphold creation. He has no need to 'do' anything or 'move' about; no hands, no feet. *Srshti* is mere *drshti* for the *Ishvara*.

We cannot overlook one prominent Shiva motif connected with this name; the three-eyes. It is typical and special to Shiva. As *Kalidasa* says “महेश्वरस्यम्बक एव नापरः - None except Maheshvara can be the three eyed. Therefore, when mention is made of the two eyes of Shiva here we are forced to assume by implication (उपलक्षणा) the third eye also, and that is represented by the fire (अग्नि) For a more detailed understanding of the *trayambaka* concept of Shiva the reader is requested to refer to the third chapter of our publication "Towards Fulfilment" - commentary on the *Tryambaka mantra*".

### 59) यमसन्नुतसत्कीर्ति :

He to whose lasting glory even the God of Death extols.

*Yama*, Lord of Death, presiding over the South direction is always in front of *Dakshinamurti* who is ever in the north, looking towards the south. *Yama* not only has his grip over all living beings but also takes them to task, sits in severely impartial judgment over the acts of men, decides their course after death and directs everything so as to preserve world order. Such a lofty position can only be occupied by an enlightened soul. But even *Yama* too derives authority and inspiration from the ideal that *Dakshinamurti* sets, in all the above mentioned

functions and qualities needed for leadership in that field.

Sannuta- well praised; *Satkirtih* = excellent fame. This word is the heart of the name and can be interpreted in a deeper sense, where Sat ceases to be a mere qualifying adjunct. 'Sat' (सत्) is that which makes anything to exist. It is the 'Isness' of a thing. Sat, the principle of existence, evolves itself into all that is, all *nāma-rupa*. Though, due to the temporal limitations of creation, all *nama-rupa* change, that 'isness' in them remains as it is. This is its excellence, the Satkirti. You were once three years of age and now you are much older and mature. Have you changed? No, you are the same, only you have grown. If you also change, then there will be no growth, there will be no one to grow, to sustain, to feel and accept the growth. Observation of change is possible only with reference to something unchanging - the permanent 'isness'.. This is the beauty of 'Sat' that is manifest in all changes and this beauty is based in 'awareness', in 'observation' which is possible only in conscious 'Chit (चित्), not in the inert (जड). When Chit is aware of its own deathlessness pervading through endless changes, it experiences bliss (आनन्द). In that experience of bliss all distinction, and divisions are dissolved. One is aware of an *akhanda, advitiya Sat*. This is *Satkriti*.

(Continued)

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

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

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(Continued from July 2024 issue)

## CHAPTER FIFTY FOUR (Contd.)

देवासी न लगे कांहीं एक। तोचि कर्ता सर्वाचा देख।

त्यासी काय देऊं आणिक। त्याचेंच त्याला देणें हैं॥१०६॥

106. God does not need anything; He alone is the Doer for all. What can we give to Him? We offer Him what is His only!

आपुल्यासाठींच आपण करणें। काहीं नाहीं त्यासी उणे।

प्रेमासाठींच देणें घेणें। व्यवहारांतही ऐसेंचि॥१०७॥

107. What we do is for our sake only. There is nothing lacking for Him. All this give and take is only out of love. It is so even in worldly transactions.

एकमेकां जेवावयासी। पाचारिती प्रेमासरशीं।

अहेरादि करिती बहुवसीं। प्रेमास्तवचि प्रघात पहा॥१०८॥

108. We invite each other for lunch or dinner out of love. We exchange gifts too out of love. All this custom is out of love alone.

तैसे येथ देवालागीं। नाना उपचार करिती जगीं।

येणें प्रेम उद्धवे अंगी। कैसे तें सांगूं आतां तैः॥११२॥

112. Likewise, many courtesies are offered to God here. They foster love for Him. How? I shall tell presently.

बालका घालितां वस्त्रें भूषणें। बालक काहीं त्यांसी नेणें।

तरीही आम्हीं परम प्रीतीनें। लेववुनी मानितो सुखसारें॥११३॥

113. We adorn a child with dress and ornaments. The child knows nothing about why we do so. Still, out of immense love, we make him wear them and we become happy.

ऐसे कराया काय कारण। प्रेम हेंचि खचित जाण।

लेववितां वस्त्रें आभरण। अधिकचि वाढें प्रेम खरें॥११४॥

114. Why do we do all this for the child? The answer is: Love. By dressing up the child in new finery and ornaments, love wells up more. This is true.

तैसे देवासी नाना उपचार। करितां पालकी उत्सव सुंदर।

प्रेम वाढतसे अपार। आमुचें जाणा सकलांचें॥११५॥

116. Likewise, when we offer various courtesies to God and have the beautiful Paalki Utsav etc, our love for God gets a tremendous boost.

चार दिवस गेलिया मठासी। आनन्दहोय बहुत मानसीं।

मग येतां आपुल्या ग्रामासी। घडिघडी आठव होय तयां॥११८॥

118. If we stay in the Math for a few days, we become very happy. Later, when we return home to our native place, we will remember every moment our days at the Math.

उत्सव पालखी मन्त्रघोष। तेंचि दृश्य दिले विशेष।

सुंदरमूर्ति नयनीं प्रत्यक्ष। दिसे ऐसा भास होय॥११९॥

119. Palki Utsav, the Mantra chants in chorus - these scenes will haunt us. The beautiful image of the Lord will appear before our eyes.

तेणेंकरूनीं प्रेमवाढे। प्रेमेंचि परमार्थलाभ घडे।

मग सहजचि उद्धारः पुढें। होय निर्धारं आमुचा हो॥१२०॥

120. This will increase our love and love itself will transform us spiritually. Thus, surely our uplift is assured.

म्हणोनि ऐसे नाना उत्सव। ठेविले पूर्वजांनीं सर्व।

त्याची उन्नति करावी, भाव। ठेवुनीं अंतरीं आपण॥१२१॥

121. That's why our ancestors planned so many festivals. We must promote them, cherishing faith and goodwill within.

(Continued)



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## H. H. SWAMIJI'S ITINERARY

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28 October 2024	Departure from Shirali to Cundaum, Goa
29 October 2024	at Goa
31 October 2024	at Goa - H. H. Swamiji will observe Ekaant
01 November 2024	at Goa - H. H. Swamiji will observe Ekaant
02 November 2024	at Goa
03 November 2024	Puja at Shree Shantadurga Saunsthan, Kavalem, Ponda, Goa
04 November 2024	at Goa
05 November 2024	Puja at Shree Mahalakshmi Saunsthan, Bandora, Goa
06 November 2024	at Goa

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9th October 2024

Jai Shankar!

H. H. Shrimat Sadyojat Shankarashram Swamiji will observe Ekant on the following Amavasya dates:

31st October, 1st November, 30th November, 1st December, 29th December, and 30th December 2024

For H.H. Swamiji's updated itinerary, visit:

<https://chitrapurmath.net/events>



Samarth Bhanap Yojana

## Applications Invited for *2nd Cohort!*

Samarth Bhanap Yojana (SBY) is an entrepreneurship promotion program supported by the Parijnan Foundation of Shri Chitrapur Math. SBY invites applications for its 2nd cohort from entrepreneurs who are planning to start a new business.

For details about SBY, eligibility, process, evaluation criteria and FAQ etc visit our website at

**[www.samarthbhanap.com](http://www.samarthbhanap.com)**

### Application Window

**Opens: 12th Oct 2024** (Vijaya Dashami)

**Closes: 11th Dec 2024**

### How to Apply

Online application form is available

at: **<https://bit.ly/sbycohort2>** OR scan this QR code



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## GIRVANAPRATISHTHA - GIRVANAPATRIKA

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28th September 2024

Jai Shankar!

Girvanapratishtha announces it's September - 2024 issue of Girvanapatrika, a quarterly Sanskrit e-magazine for all learners and lovers of the Devabhasha.

Click here to access this lively mix of stories, articles, Subhashita-s, humorous anecdotes, riddles and more:

<https://chitrapurmath.net/site/activities-girvanaprathistha-patrika>

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Also visit:

Girvanpratishtha Picture Lessons:

<https://chitrapurmath.net/site/activities-girvanaprathistha-cards>

Girvanpatrika:

<https://chitrapurmath.net/site/activities-girvanaprathistha-patrika>

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### ANNOUNCEMENT REGARDING UPCOMING SHIVIRS FOR YUVA-S:

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- ✍ Registration for the Samvit Guru Upasatti Shivir in Mount Abu (November 2024) is now closed.
- ✍ Registration for the Kara Seva Shivir in Shirali (22 - 29 Dec 2024) is open, and interested Yuva-s can register here: <https://bit.ly/4fmCrfx>
- ✍ For any queries regarding, send an e-mail to [chitrapurshibirs@gmail.com](mailto:chitrapurshibirs@gmail.com)



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With the Blessings of Lord Bhavānīshaṅkar and our  
revered Guruparamparā  
we celebrate

## Shasṭyabdapūrṭi Utsava

9<sup>th</sup> to 17<sup>th</sup> November 2024  
Shrī Durgā Parameshwarī Mandir, Kārlā

Version: 16.10.2024

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[Utsava Online Links](#)



Jai Shaṅkar!

Dear Sādhaka-s,

The Chitrāpur Sāraswat Samāja owes an immense debt of gratitude to H.H. Shṛimat Sadyojāt Shaṅkarāshram Swāmiji for showering each and every sādha with His Love, Support and Guidance.

It is only fitting that we make a humble offering at His Lotus Feet in the form of "Śhaṣṭyabdapūrti Utsava" to be held from 9th to 17th November 2024 in the Divine Presence of Shṛi Devī Durgā Parameshwarī and the Guru Sannidhi of H.H. Shṛimat Parijñānāshram Swāmiji III, at Kārlā. This event will reflect the immeasurable love and gratitude which we all feel towards H.H. Swāmiji.

We invite you to participate wholeheartedly in this 9-day Utsava, and revel in the Grace of our Beloved Guru and Guruparamparā. We look forward to your participation and support.

In Sevā,  
Praveṇ Kaḍḍe  
President - Standing Committee  
Shṛi Chitrāpur Math





### Special Shashṭyabdapūrti Sevā-s

<b>Shashṭyabdapūrti Sahasrakalasha Varuṇa Sevā</b>	₹ 2,500
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<b>Lalitā Sahasranāma Havana Sevā</b>	₹ 2,000
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<b>Varada Shaṅkara Vrata</b>	₹ 5,500

Shrī Pādukā Pūjana, Shrī Bhikṣhā Sevā, and Tirtha Vitarāṇa on all days.  
No Shrī Bhikṣhā Sevā on 12th November 2024 on account of Ekādashi.

### Booking Your Sevā-s

Indian passport holders may **book Sevā-s online** at <https://rzp.io/l/60thSevas>

Indian passport holders can also book Sevā-s by remitting the amount to:

Account Name : Shri Chitrapur Math Karla Account Number : 300003000034522  
Account Type : Savings Account Bank Name : SVC Co-Operative Bank Ltd  
Branch : Kothrud, Pune IFS Code : SVCB0000104

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Foreign passport holders are requested to contact DFC at [scm.donor.cell@gmail.com](mailto:scm.donor.cell@gmail.com)

For Sevā Booking queries contact Shrī Ajay Shirālī | +91 9545417400 | [karla@chitrapurmath.in](mailto:karla@chitrapurmath.in)

### Booking Your Accommodation

Click here: <https://chitrapurmath.net/site/contact-accommodation>

- Accommodation will be provided on Math premises or near the Math on a first-come-first-served basis
- There will be nominal charges for accommodation
- Accommodation will be on sharing basis
- For accommodation outside Math Premises, transportation at fixed time will be arranged.

For general enquiries contact Shrī Hemanth Hebale | +91 93240 62554



### 9<sup>th</sup> November 2024 (Saturday)

6am - 7am	<ul style="list-style-type: none"><li>• Suprabhātām</li><li>• Exercise/Prāṇāyāma/Nināda</li></ul>
7am - 8am	<ul style="list-style-type: none"><li>• Shri Gāyatrī Anus<u>h</u>thāna</li></ul>
8am	<ul style="list-style-type: none"><li>• Shri Mārkaṇḍeya Kalasha Sthāpanā</li></ul>
9am	<ul style="list-style-type: none"><li>• Sāadhanā Pañchakam</li></ul>
12noon - 4pm	<ul style="list-style-type: none"><li>• Grāma Santarpanē</li></ul>
6pm - 9pm	<ul style="list-style-type: none"><li>• Punashcha Golmāl - Play directed by Shri Bipin Nādkarṇī</li></ul>

### 10<sup>th</sup> November 2024 – Shukla Navami (Sunday)

6am - 7am	<ul style="list-style-type: none"><li>• Suprabhātām</li><li>• Exercise/Prāṇāyāma/Nināda</li></ul>
7am - 8am	<ul style="list-style-type: none"><li>• Shri Gāyatrī Anus<u>h</u>thāna</li></ul>
8am	<ul style="list-style-type: none"><li>• Shri Mārkaṇḍeya Havana</li></ul>
9am	<ul style="list-style-type: none"><li>• Sannikar<u>ṣ</u>ha - Sāadhanā Pañchakam</li></ul>
12noon	<ul style="list-style-type: none"><li>• Dharma Sabhā</li><li>• Address by Shri Praveṇ Kaḍḍē, President - Standing Committee</li><li>• Samarpana of Shivasayujyam sādhanā</li><li>• Kshamāyāchanā</li><li>• Āshirvachana by H.H. Swāmiji</li><li>• Shri Pādukā Pūjana by Trustees, Presidents of Local Sabhā-s and laity</li><li>• Tirtha Vitarana</li><li>• Shri Bhikṣhā Sevā</li><li>• Prasāda Bhojana</li></ul>
6pm - 9pm	<ul style="list-style-type: none"><li>• Yuvadhārā Orchestra</li></ul>

### 11<sup>th</sup> November 2024 (Monday)

6am - 7am	<ul style="list-style-type: none"><li>• Suprabhātām</li><li>• Exercise/Prāṇāyāma/Nināda</li></ul>
7am - 8am	<ul style="list-style-type: none"><li>• Shri Gāyatrī Anus<u>h</u>thāna</li></ul>
8am	<ul style="list-style-type: none"><li>• Varada Shaṅkar Vrata</li><li>• Lalitāsahasranāma Havana with Kumārikā and Suvāsini pūjā</li></ul>
9am	<ul style="list-style-type: none"><li>• Sāadhanā Pañchakam</li></ul>
11am - 12noon	<ul style="list-style-type: none"><li>• Sanskrit Sambhā<u>ṣ</u>haṇa</li></ul>
4:15pm - 5pm	<ul style="list-style-type: none"><li>• Hindustānī Classical Music by Shri Bharat Kuṇḍājī</li></ul>
6pm - 7.30pm	<ul style="list-style-type: none"><li>• Āmgal Kundāpurgā<u>v</u>chi Kāṇī - Play directed by Shri Prashānt Hoskoṭe (Delhi Sabhā)</li></ul>
7.30pm - 9pm	<ul style="list-style-type: none"><li>• Santoor Vādan by Shri Gurunandan Paḍukone</li></ul>





### 12<sup>th</sup> November 2024 (Tuesday)

6am - 7am	• Suprabhātām • Exercise/Prāṇāyāma/Nināda
7am - 8am	• Shri Gāyatrī Anuśthāna
9am	• Sādhana Pañchakam
11am - 12noon	• Sanskrit Sambhāṣhaṇa
6pm - 9pm	• Classical Vocal recital by Shri Vināyak Hegde

### 13<sup>th</sup> November 2024 (Wednesday)

6am - 7am	• Suprabhātām • Exercise/Prāṇāyāma/Nināda
7am - 8am	• Shri Gāyatrī Anuśthāna
8am	• Śhaṣṭyabdapūrti Sahasrakalasha Sthāpanā
9am	• Sādhana Pañchakam
11am - 12noon	• Sanskrit Sambhāṣhaṇa
5.30pm - 6.30pm	• Puṇe Group Play 'To-Let' by Smt. Indu Nāgarkarṭṭi
7pm - 8:30pm	• 'Dāsarendare Purandaradāsaraiyya' – A Dance Ballet by Smt. Smitā Mahājan & Smt. Alkā Lājmi

### 14<sup>th</sup> November 2024 (Thursday)

6am - 7am	• Suprabhātām • Exercise/Prāṇāyāma/Nināda
7am - 8am	• Shri Gāyatrī Anuśthāna
8am	• Śhaṣṭyabdapūrti Sahasrakalasha Abhiśheka
9am	• Sādhana Pañchakam
11am - 12noon	• Sanskrit Sambhāṣhaṇa
5pm - 6pm	• North Sāraswat Cultural Programme
6pm - 7pm	• Gīrvānapratishthā play 'कालिदासस्य अभिज्ञान शाकुन्तलम्'
7pm - 8pm	• Overseas Sabhā-s Programme



### 15<sup>th</sup> November 2024 (Friday)

6am - 7am	<ul style="list-style-type: none"><li>• Suprabhātām</li><li>• Exercise/Prāṇāyāma/Nināda</li></ul>
7am - 8am	<ul style="list-style-type: none"><li>• Shṛī Gāyatrī Anuṣṭhāna</li></ul>
9am	<ul style="list-style-type: none"><li>• Sāadhanā Pañchakam</li></ul>
11am - 12noon	<ul style="list-style-type: none"><li>• Cultural Programme by Children of SPEVC, Virār</li></ul>
5pm - 6pm	<ul style="list-style-type: none"><li>• Overseas Sabhā-s Programme</li></ul>
6.30pm - 8.30pm	<ul style="list-style-type: none"><li>• 'सुरीले गीतों की बहार' - a bouquet of songs curated by Shṛī Shiva Gulvādy</li></ul>

### 16<sup>th</sup> November 2024 (Saturday)

6am - 7am	<ul style="list-style-type: none"><li>• Suprabhātām</li><li>• Exercise/Prāṇāyāma/Nināda</li></ul>
7am - 8am	<ul style="list-style-type: none"><li>• Shṛī Gāyatrī Anuṣṭhāna</li></ul>
8am	<ul style="list-style-type: none"><li>• Shṛīmad Bhagawadgītā Chanting</li></ul>
9am	<ul style="list-style-type: none"><li>• Sāadhanā Pañchakam</li></ul>
11am - 1pm	<ul style="list-style-type: none"><li>• Shṛīmad Bhagawadgītā Competition and Abhivyakti Pramāṇapatra Vitarāṇa by H.H. Swāmiji</li><li>• Āshirvachana by H.H.Swāmiji</li></ul>
5pm - 6pm	<ul style="list-style-type: none"><li>• Kirtana by SCM, Dharmaprachāraka Dr Chaitanya Gulvādy</li></ul>
7pm - 8.30pm	<ul style="list-style-type: none"><li>• Prārthanā Varga Play directed by Shṛī Sudhīr Bālwaīy</li></ul>
9:30 pm	<ul style="list-style-type: none"><li>• Garbā &amp; Dāṇḍiā celebration - All Sādhakā-s are invited</li></ul>

### 17<sup>th</sup> November 2024 (Sunday)

6am - 7am	<ul style="list-style-type: none"><li>• Suprabhātām</li><li>• Exercise/Prāṇāyāma/Nināda</li></ul>
7am - 8am	<ul style="list-style-type: none"><li>• Shṛī Gāyatrī Anuṣṭhāna</li></ul>
9am	<ul style="list-style-type: none"><li>• Sannikarṣha - Sāadhanā Pañchakam</li></ul>
12noon	<ul style="list-style-type: none"><li>• Dharma Sabhā</li><li>• Address by Shṛī. Praveṇ Kaḍle, President - Standing Committee</li><li>• Kṣhamāyāchanā</li><li>• Āshirvachana by H.H.Swāmiji</li><li>• Shṛī Pādūkā Pūjana by Trustees, Presidents of Local Sabhā-s and laity</li><li>• Tirtha Vitarāṇa</li><li>• Shṛī Bhikṣhā Sevā</li></ul>



For the upcoming Shashtyabdupurti Utsava (9<sup>th</sup> - 17<sup>th</sup> Nov'2024), the following Sadhana allocations have been made so that Sabha-s can prepare in advance, and book their transportation etc. to travel together, problem free. The Sannikarsha and evening programme schedule have been kept in mind while making these allocations so that Sabha-s can offer their Sadhana in a planned manner.

Sādhana allocations for Sabhā-s		
Date	Sabhā allocated	Sadhana
Saturday, 9th Nov 2024	Goregāon and Virār	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
Sunday, 10th Nov 2024	Khār Bāndrā (Sannikar <del>sha</del> )	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
	Yuvadhārā/Other Sabhā-s	Bhajans during Shrī Pādūkā Pūjana
Monday, 11th Nov 2024	Andherī, Vile Pārle-Vākolā	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
		Bhajans during Shrī Pādūkā Pūjana
Tuesday, 12th Nov 2024	Borivalī and Other Sabhās	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
		Bhajans during Shrī Pādūkā Pūjana
Wednesday, 13th Nov 2024	Pune, Nāshik, Other Sabhās	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
		Bhajans during Shrī Pādūkā Pūjana
Thursday, 14th Nov 2024	Dādar, Other Sabhās	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
		Bhajans during Shrī Pādūkā Pūjana
Friday, 15th Nov 2024	Thāne, Bīkāner Jodhpur Sāraswats, North Sāraswats	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
		Bhajans during Shrī Pādūkā Pūjana
Saturday, 16th Nov 2024	Grānt Road, Other Sabhās	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
	Yuvadhārā	Bhajans during Shrī Pādūkā Pūjana
Sunday, 17th Nov	Santācrūz (Sannikar <del>sha</del> )	Gāyatrī Anus <del>th</del> hāna, Sāadhanā Pañchakam
	Other Sabhās, Yuvadhārā	Bhajans during Shrī Pādūkā Pūjana

[View the Latest Invitation](#)

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[Utsava Online Links](#)





## PROGRAMME

02.12.2024	Monday	Mārgashīrṣha-Shuddha-Pratipadā	6.00 a.m. Mr̥ttikā-Haraṇa from Ādisthala 9.00 a.m. Kōṣhāgāra-Pūjā
03.12.2024	Tuesday	Mārgashīrṣha-Shuddha-Dwitiyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhvajārohaṇa, Mahāpūjā 8.00 p.m. Maṅgalārati and Utsava
04.12.2024	Wednesday	Mārgashīrṣha-Shuddha-Tr̥tīyā HH Shrimat̥ Parijñānāshram Guru PādukāSannidhi-PratishṭhāVardhanti	8.30 a.m. Mahāpūjā, Maṅgalārati 9.00a.m. Shrimat̥ Parijñānāshram Pādukā Sannidhi Pūjā 8.00 p.m. Maṅgalārati and Utsava
05.12.2024	Thursday	Mārgashīrṣha-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
06.12.2024	Friday	Mārgashīrṣha-Shuddha-Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalārati 9:00 p.m. onwards Mrgabeṭe-Utsava
07.12.2024	Saturday	Mārgashīrṣha-Shuddha-Shashthī	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā-Rathotsava 9.00 p.m. Bhaṅgi Utsava 10.00 p.m. Mahāpūjā, Maṅgalārati
08.12.2024	Sunday	Mārgashīrṣha-Shuddha-Saptamī	8.00 a.m. Avabhr̥thotsava 12.00 noon Dhvajāvarohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Āṅkura-Prasāda-Vitarāṇa 5.30 p.m. Nāga-Tāmbilā at Nāgākṭṭe
05.01.2025	Sunday	Puṣhya-Shuddha-Shashthī	Kirishashthī

Note: 1) At noon - Mahābh̥ṣheka, Pūjā, NityaBali and Santarpana on all days

2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dipanamaskāra, 8:00 p.m. onwards - Raṅga Pūjā and Utsava on all days.

3) Devotees' meeting will be held on 06.12.2024 at 4:00 p.m.

### Special Seva Rates for Shashthī Mahotsava 2024

#### Pratipadā - 02.12.2024 (Monday)

Sevā	Sevā Time
1 Kṣhīrābh̥ṣheka	Afternoon
2 Pañchāmrtābh̥ṣheka	Afternoon
3 Shiyāṭābh̥ṣheka	Afternoon
4 All Sannidhi Sevā	Afternoon
5 Kārtika Pūjā	Evening
6 Nāgatāmbilā	Evening
7 Raṅga Pūjā	Evening

#### PACKAGE-DAY 1 – Rs.11000/-

Sevā at
Nāgākṭṭe
Nāgākṭṭe
Nāgākṭṭe
All Sannidhi-s
Shrī Ananteshwara Sannidhi
Nāgākṭṭe
Shrī Umāmāheshwara Sannidhi
Family Deity

#### Dwitiyā- 03.12.2024 (Tuesday)

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 Phala Samarpaṇa	Afternoon
4 Kārtika Pūjā	Evening
5 Raṅga Pūjā	Evening

#### PACKAGE-DAY 2 – Rs.8000/-

Sevā at
Yajñashālā
All Sannidhi-s
Shrimat̥ Parijñānāshram Pādukā Sannidhi
Shrī Ananteshwara Sannidhi
Shrī Mahālakṣmī Sannidhi

## Special Seva Rates for Shashthī Mahotsava 2024

### **Tṛtīyā - 04.12.2024 (Wednesday)**

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 Phala Samarpaṇa	Afternoon
4 Kārtika Pūjā	Evening
5 Raṅga Pūjā	Evening

### **PACKAGE-DAY 3 - Rs.12000/-**

Sevā at
Yajñashālā
All Sannidhi-s
Shrīmat Parijñānāshram Pādukā Sannidhi
Shrī Anantheshwara Sannidhi
Shrīmad Ānandāshram Pādukā Sannidhi
Shrīmat Parijñānāshram Pādukā Sannidhi

### **Chaturthī - 05.12.2024 (Thursday)**

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 ĀppēKajjāya	Afternoon
4 Kārtika Pūjā	Evening
5 Raṅga Pūjā	Evening

### **PACKAGE-DAY 4 - Rs.8000/-**

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Mahāgaṇapati Sannidhi
Shrī Anantheshwara Sannidhi
Shrī Mahāgaṇapati Sannidhi

### **Pañchamī - 06.12.2024 (Friday)**

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 Kārtika Pūjā	Evening
4 Raṅga Pūjā	Evening

### **PACKAGE-DAY 5 - Rs.8000/-**

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Anantheshwara Sannidhi
Shrī Lakshmi - Narasimha Sannidhi

### **Shashthī - 07.12.2024 (Saturday)**

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 Kārtika Pūjā	Evening
4 Raṅga Pūjā	Evening

### **PACKAGE-DAY 6 - Rs.8000/-**

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Anantheshwara Sannidhi
Shrī Anantheshwara Sannidhi

### **Saptamī - 08.12.2024 (Sunday)**

Sevā	Sevā Time
1 All Sannidhi Sevā	Afternoon
2 Kṣhīrābhisheka	Afternoon
3 Shiyālābhisheka	Afternoon
4 Pañchāmrtābhisheka	Afternoon
5 Kārtika Pūjā	Evening
6 Nāgatāmbila	Evening

### **PACKAGE-DAY 7 - Rs.6000/-**

Sevā at
All Sannidhi-s
Nāgākatṭe
Nāgākatṭe
Nāgākatṭe
Shrī Anantheshwara Sannidhi
Nāgākatṭe



### SPECIAL SEVĀS FOR SHASHTHĪ MAHOTSAVA 2024

No.	Sevā	Sevā available on	Sevā Rate*
1	Nāgatāmbila Sevā	1 <sup>st</sup> 2 <sup>nd</sup> & 8 <sup>th</sup> Dec. 2024	Rs. 1,200/-
2	Raṅga Pūjā Sevā	3 <sup>rd</sup> to 7 <sup>th</sup> December 2024	Rs. 4,000/-
3	Tulābhāra Sevā (excluding material cost)	3 <sup>rd</sup> to 6 <sup>th</sup> December 2024	Rs. 1,500/-
4	Gaṇa Homa – 1 coconut	5 <sup>th</sup> December 2024	Rs. 1,500/-
5	Bōmbē-Ḍavara (Lālakḥī) Utsava Sevā	5 <sup>th</sup> December 2024	Rs. 15,000/-
6	Dīpotsava at Kumāra-tīrtha	6 <sup>th</sup> December 2024	Rs. 5,000/-
7	Malige-Pujā Sevā	6 <sup>th</sup> December 2024	Rs. 50,000/-
8	Mrgabeṭe Utsava Sevā	6 <sup>th</sup> December 2024	Rs. 50,000/-
9	Kavalige-Kaṭṭe Sevā	6 <sup>th</sup> December 2024	Rs. 50,000/-
10	Ratha Flower decoration	7 <sup>th</sup> December 2024	Rs. 50,000/-
11	Bhaṇḍi Utsava Sevā	7 <sup>th</sup> December 2024	Rs. 25,000/-
12	Nāgākṭṭe Flower Decoration Sevā	8 <sup>th</sup> December 2024	Rs. 10,000/-
13	All SannidhiSevā	2 <sup>nd</sup> to 8 <sup>th</sup> December 2024	Rs. 900/-
14	Vasanta Pūjā (Panvār Pūjā)	3 <sup>rd</sup> to 7 <sup>th</sup> December 2024,	Rs. 7,500/-
15	Santarpaṇa Sevā	2 <sup>nd</sup> to 8 <sup>th</sup> December 2024	Rs. 15,000/-
16	Flower Decoration Sevā (All Sannidhi and Anantheshwar-Guḍi)	1 <sup>st</sup> to 8 <sup>th</sup> December 2024	Rs. 10,000/-
17	Pālakḥī Utsava Sevā	2 <sup>nd</sup> to 4 <sup>th</sup> & 6 <sup>th</sup> to 8 <sup>th</sup> Dec 2024	Rs. 10,000/-

**\*Sevā Rate applicable is for One Sevā on any one day**

Sevā-s Rupees 25,000/- and above are entitled to All Sannidhi Sevā Prasāda.

Donations and contributions for the Shashthī Mahotsava celebrations may please be remitted to the SB Account No.107003130000250, SVC Bank Ltd., Balmatta Road Branch, Mangalore. IFSC Code: SVCB0000070 in the name of "Shrimath Anantheshwar Temple" through Cheque/DD/NEFT/IMPS and other digital channels.

FOREIGN PASSPORT HOLDERS may please contact scm.donor.cell@gmail.com to make donations and sevā contributions.

Please convey the Name of the Sevā, Date of Sevā, Full Name, Mobile Number, e-mail ID, full postal address, transaction reference number (UTR/UPI) to the email ID: satvittal@gmail.com to enable us to send the Sevā Prasādam.

**Board of Management**

# Little Ravikiran – Aashvija 2024

## Swamiji Says...

By placing an image of God before ourselves, we find it easier to engage in devotion by worshipping that image and prostrating ourselves before it. It was therefore that our forefathers introduced the system of temples wherein to worship God. They help to strengthen our devotion.

- H.H. Shrimad Anandashram Swamiji

## Vichaar Koryaan – For a vibrant discussion

It was another summer break at Ajjū's house in Gokarna for Priya and Parth. Away from the city life and the stress of final exams, they were enjoying an idyllic summer with Ammamma and Ajjū. What's more, their cousins Suraj and Purav had joined them too, and they were having a rollicking time together.

One afternoon, Ammamma rounded up the children in the veranda. "Today is a Thursday — *Guruvaar* — the day we offer special worship to the Guru. So, shall we perform Guru Puja together? Would you like to join me in collecting flowers, *tulsi* and *bilvapatra* from the garden for the *puja*?" The children agreed readily but Priya hesitated.

Ajjū, as discerning as ever, was quick to notice Priya's reluctance. "You do not seem keen to join them, Priya. Any particular reason?" he asked.

"Well, Ajjū, I am a bit confused. I certainly do not want to offend you or Ammamma, but I studied about the Bhakti Movement and the socio-religious reforms of the 19<sup>th</sup> century. Many of these religious leaders and reformers denounced idol worship. So, I am puzzled. If idol worship is bad, then why are we still worshipping idols? Does that make us 'unreformed'?" Priya asked guardedly.

Ajjū smiled and said, "I am not offended, dear. On the contrary, I

am happy that you are asking questions instead of just making up your mind. Now, to answer your question, while there were some who rejected idol worship, there were others who supported it. So, how do we decide who was right? Can we decide just by reading a few lines about them?"

Priya shook her head.

"To decide, you will have to dive deep into their ideologies and understand them in the context of the circumstances prevalent at that time. Or, you could just test it practically and go with what works for you. When I was in a similar dilemma at your age, an incident in the life of Swami Vivekananda showed me the way," said Ajju, "Let me narrate it to you —

"Swami Vivekananda once met Mangal Singh, the king of Alwar. The king had a Westernised outlook and had no respect for Hindu culture and traditions. He ridiculed the worship of images, which were mere figures of stone, clay and metal to him.

"Swamiji tried to explain to him that, using these images, Hindus worship God alone. But the king failed to understand. So, Swamiji asked the Dewan take down a picture of the Maharaja hanging on the wall. He then asked the Dewan to spit on it.

"Now, everyone present was horror-struck. The Dewan pleaded, 'What are you asking me to do? This is the painting of our Maharaja!' Swamiji said, 'The Maharaja is not bodily present in this painting. This is only a piece of paper. Yet, by spitting upon it, you feel that you will insult the Maharaja himself.'

"Swamiji then explained to the Maharaja, 'Though this is not you in one sense, in another sense, it is you. One glance at it makes your devoted attendants see you in it! Therefore, they look upon it with as much respect as they look upon you with. It is the same with devotees who worship stone and metal images of gods and goddesses. It brings to their minds the presence of the Deity and helps them to concentrate, especially at the beginning of their spiritual life. They do not worship the stone or the metal. Everyone is worshipping the same one God who is the Supreme Spirit.'

"The Maharaja finally understood and apologised to Swamiji."

Ajju then turned to Priya, "Now, ponder over this — Why do you have posters of Taylor Swift and Coldplay on your wall? Why does Parth love his Spider-Man costume so much?"

Priya smiled sheepishly, "Ok, Ajju, I get that idols are symbols or representations that help us connect with the Divine. But I still do not understand why we make offerings to them. Does God really accept them? If so, why does the offering remain unchanged?"

*Ajju had answers to these questions too, but let us save them for next time!*

*Now, let's discuss ...*

- 1) Did you ever have a favourite pop star or cartoon character? Did you own or wish to own their merchandise? Why?
- 2) Have you met Pujya Swamiji? How did you feel when you met Pujya Swamiji? How do you feel when you see a photograph or video of Pujya Swamiji? Does it evoke similar feelings?

## **Kavyanjali: Namdev's Offerings**

An ornate *gopuram* ascended into the sky-blue

Scented garlands with flowers of every hue

Sacred chants echoed through corridors long

Peace prevailed irrespective of both silence and song

*Bhakta-s*, young and old, joyfully participated.

For they felt at home, completely satiated

Days began early, and nightfall was embraced with a silver sheen

Transformation and rejuvenation were both felt and seen

And on one fine day, an opportunity was sought.  
Namdev got to offer prayers and perform the *puja* as he was  
taught  
Being from a priestly lineage, blessed was he  
For the worship to be accepted by the Lord was his only plea.

Of flowers fresh and bright, a *phaleru* was decorated  
With meticulous care, he performed the rituals elated  
with deep reverence, the *naivedya* he did offer with great zest  
For the Lord to accept the same was his sole request

Namdev waited and waited long.  
Eyes closed, he offered both prayer and song,  
and when he finally opened his eyes, what did he see?  
That the *naivedya* was still there, untouched by his deity

Now, indeed, there was something amiss.  
The Lord would always accept the *naivedya* was all that he  
could reminisce.  
Undeterred, he got up and went straight to Amma first  
About the Lord's refusal to accept the *naivedya* in agony he  
did burst.

Another batch of *naivedya*, Amma did prepare  
and off went Namdev to offer the same with a prayer  
To the Lord, he did beseech yet again

In front of the idol, he prostrated then

And when he opened his eyes, what did he see?

That the Lord had not touched the *naivedya* despite his plea

Namdev was determined and promised did he

That he would wait for the Lord to finish the last morsel  
patiently

Namdev sat through the night and day

The Holy *Namasmaran*, he did chant, he did say

And then, finally, when he opened his eyes after an earnest  
prayer, deep

The Lord had finally accepted the *naivedya*, blessings in  
abundance he did reap.

The word spread through the village soon

The legend of Namdev's feat was spread even before noon

The tale of this *bhakta* was a marvel for sure

That the Lord will lovingly accept anything when one's  
intention is pure.

## Shiva Purana – Nageshwara Jyotirlinga

The Divine Mother, Parvati, had blessed Daruka, a rakshasi, with a boon that a forest with all the flora and fauna required to fulfil the needs of the rakshasa-s, would appear wherever Daruka went. Her husband, Daruk, the powerful leader of rakshasa-s, became arrogant due to this bounty and started tormenting the local people.



The people sought refuge with Rishi Aurva, who prayed faithfully for their benefit. Answering the Rishi's prayers, Deva-s took up arms to defend the people, killing many dangerous rakshasa-s. The fearful rakshasa-s, requested Daruka to pray to Parvati at this turn of events. The Devi guided the rakshasa-s to an island in the western sea, to live off the bounty of the forest in peace.

The rakshasa-s followed the Devi's directives for some time, but later started attacking, looting and hijacking boats and ships passing through. The sailors could do little to escape this harassment and torture. Once the rakshasa-s captured and imprisoned the sailors and passengers of a boat. Amongst the frightened captives was Supriya, a great devotee of Shiva. Supriya made a beautiful earthen Shivalinga and offered prayers and japa every day. The rest of the prisoners followed his example, praying and meditating upon Shiva fervently with dhyana, japa and worshipping with whatever means they had or simply chanting 'Om Namah Shivaya.' For Six months, they found solace this way. One day, the rakshasa on guard, intrigued by the sadhana of the prisoners and the beautiful Shivalinga in front of Supriya, informed their king. Agitated, Daruk yelled, "Who are you praying to? I will kill you!"

Supriya remained composed, inspite of Daruk's order to kill him. Supriya, though scared, surrendered to Shiva, "O Shiva! I am Yours! Please save me!" Shiva, the Protector of His devotees, emerged in a mass of radiance, accompanied by His attendants. Shiva gave Supriya the Pashupata astra for protection, while He Himself destroyed the evil rakshasa-s and their weapons.

Shiva proclaimed the Daruka Forest to be holy, bestowing boons upon it. Distressed to see the end of her clan, Daruka prayed to Parvati for protection. The benevolent Devi agreed

to let the rakshasa-s live in the forest till the end of this yuga. Shiva was reminded by Parvati that even tamas or evil should not be removed before its time. He was pleased, "O Beloved! So be it! I shall remain here to protect the devotees!" The Jyotirlinga of Shiva became Nageshwara, and the Devi is known as Nageshwari. The temple stands to this day as a beacon of Benevolence of Shiva and Parvati.

## **Ammi Shikyaan: - Going to the temple**

God is everywhere and in everything. Then, why do we need to go to the temple?

A temple is a special abode of the deity. It is properly sanctified and the daily routine, rituals, discipline, chanting of *mantra-s* add to the positivity in the sacred temple environs.

The sanctum sanctorum or *garbhagriha* houses the idol of the deity, which is not just a statue. It has the presence of the deity through *prana-pratishtha*, making it a living God.

The temple *shikhara* (tower) and spire mark the tallest part of the temple, so that devotees can feel God's presence even from afar.

The temple is protected by a boundary wall with a gate. The gate and temple walls are usually decorated with sculptures and paintings of stories depicting the various forms of our Gods and Goddesses. This prepares us to mentally focus on the deity, while leaving outside our mundane, day to day, worries.

The art, architecture, sculpture and beauty of the temple uplifts the mind and mood spontaneously. Music, dance, plays and other performing arts are also offered to the Lord at temples. Thus, it preserves our traditions and heritage. In the

olden days, this was a source of employment for artisans too. *Satsanga, bhajan-s, kirtan-s* and other devotional discourses remind us of our values, truthfulness, service, sincerity, discipline and our responsibility towards society. Temples enable us to connect with God, find direction and comfort while we carry out our duties in daily life.

### 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

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

Your feedback is important to us!



**H. H. Swamiji at Shrimat Ananteshwar Temple, Vittal on 21-9-2024.**  
*(Courtesy: Anushravas)*



**H. H. Swamiji at Shrimat Ananteshwar Temple, Vittal on 21-9-2024.**  
*(Courtesy: Anushravas)*



H. H. Swamiji at Shri Rajarajeshwari Temple, Polali on 21-9-2024.  
(Courtesy: Anushravas)



Shri Rajarajeshwari Sannidhi, Polali.  
(Courtesy: Anushravas)



Arriving at Shri Sitaram Temple, Bantwal on 21-9-2024.  
(Courtesy: Anushravas)



Arriving at Shri Panduranga Temple, Kasargod on 23-9-2024.  
(Courtesy: Anushravas)





**Shri Panduranga Sannidhi at Kasargod.**  
(Courtesy: Anushravas)



**Arriving at Shri Venkataramana Temple, Mangaluru on 24-9-2024.**  
(Courtesy: Anushravas)



**Shri Venkataramana Sannidhi, Mangaluru.**  
(Courtesy: Anushravas)



**At Shri Venkataramana Temple Mangaluru on 24-9-2024.**  
(Courtesy: Anushravas)



**H. H. Swamiji at Shri Keshava Narayana Temple, Chitrapura, SHIRALI  
on 25-9-2024.  
(Courtesy: Anushravas)**



**H. H. Swamiji at Shri Datteshwar Temple, SHIRALI on 25-9-2024.  
(Courtesy: Anushravas)**





**H. H. Swamiji at Nagalaya, SHIRALI on 25-9-2024.**  
*(Courtesy: Anushravas)*



**At Shri Gopalakrishna Temple, Shirali on 25-9-2024.**  
*(Courtesy: Anushravas)*



Arriving at SCM, Shirali on 25-9-2024.  
(Courtesy: Anushravas)



At SCM, Shirali on 25-9-2024.  
(Courtesy: Anushravas)



**Jalābhisheka at Swami Parijnānashram -II Sannidhi, Shirali  
on 27-9-2024 (Samārāadhanā).  
(Courtesy: Anushravas)**



**Arriving at SCM Gokarn on 30-9-2024.  
(Courtesy: Anushravas)**





**Deva Darshan at Gokarn.**  
(Courtesy: Anushravas)



**Jalābhisheka at Gokarn.**  
(Courtesy: Anushravas)



**Deva Darshan at SCM Mallapur on 30-9-2024.**  
(Courtesy: Anushravas)



**Jalābhisheka at Mallapur.**  
(Courtesy: Anushravas)



**Sharada Poojan at SCM Shirali on 9-10-2024.**  
(Courtesy: Anushravas)



**Mā Sharada at SCM Shirali on 9-10-2024.**  
(Courtesy: Anushravas)



**Durga Homa at SCM Shirali on 10-10-2024**  
(Courtesy: Anushravas)



**Chandika Homa at SCM Shirali on 11-10-2024.**  
(Courtesy: Anushravas)





**Kumarika Poojan at SCM Shirali on 11-10-2024.**  
(Courtesy: Anushravas)



**Kumarika Poojan at SCM Shirali on 11-10-2024.**  
(Courtesy: Anushravas)





Arriving at Shri Arekal Mahāsati Temple, Chitrapura, Shirali on 11-10-2024.  
(Courtesy: Anushravas)



Arekal Mahāsati Sannidhi, Chitrapura, Shirali.  
(Courtesy: Anushravas)



**A beautiful view. H.H.Swamiji in the Rājāngan.**  
(Courtesy: Anushravas)